The knowledge of things vnknowne.

Shevving the effects of the Planets, and other *Astronomicall constellations*:

With the strange euents that befall Men, Women and Children, borne vnder them.

Compiled by *Godfridus super palladium de agricultura, Anglicatum.*

Together with the Husbandmans practise, or Prognostication for euer: as teacheth *Albert, Albind, Haly*, and *Ptolome.*

This is vnknowne to many men.
Though it be knowne to some men.

BRIT. MUS.

LONDON

Bartholomew Hesle 1620.

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THE BOOKE OF KNOWLEDGE,

both necessary and vsefull for the *benefit of all People.*

Sunday.

IF the nativity of our Lord come on sunday, Winter shall be good, the Spring windy, sweet, hot, Vintage flourishing, Oxen, and Sheepe multiplied: Hony & milke plentifull, peace, and accord in the Land, yea, all the Sundayes in the yeere following profitable: They that bee borne shall be strong, great, and shining: and he that flieth shall bee found.

Monday.

IF it fall on the Monday, Winter shall bee indifferent, Sommer dry, or cleane contra-

ry; so that if it be rainy and tempestuous, vintage shall be doubtfull: in each munday of the said yeere, to enterprise any thing it shall bee prosperous and strong. Who that flieth shall soone be found: theft done shall be proued, and hee that falleth into his bed, soone recouer.

Tuesday.

IF it come on the Tuesday, Winter shall be good, the Spring windy, Summer fruitfull, Vintage labourſome, Women die, and shippes perish on the Seas. In each Tuesday of the same yeere, to begínne a worke, it will prosper: hee that is borne shall be strong and couetous, dreames pertaine to age. Hee that flieth shall soone bee found; theft done shall be proued.

Wednesday.

IF it come on the Wednesday, Winter shall be sharpe and hard, the Spring windy and euill, Summer good, Vintage plentifull, good wit easily found, young men die, hony sparing, men desire to trauell, and ship-men saile with great hazard that yeere. In each wednesday to begin a worke is good.

Thursday.

IF it come on the Thursday, Winter shall bee good, the Spring windy, Summer fruitfull,

full, Vintage plentifull, Kings and Princes in hazard. And in each Thursday to beginne a new worke, prosperous. He that is borne shall be of faire speech and worshipfull, he that flieth shall soone be found: theft done by women shall bee proued. He that falleth in his bed shall soone recouer.

Friday.

If it come on the Friday, Winter shall be maruellous, the Spring windy and good, Summer dry, Vintage plenteous: There shall be trouble of the aire, Sheepe and Bees perish, Oates deare. In each Friday to begin a worke it shall prosper; he that is borne shall bee profitable and lecherous. He that flieth shall soone be found: theft done by a Childe shall bee proued.

Saturday.

If it come on the Saturday, Winter shal be dark, snow great, fruit plentious, the spring windy, Summer euill, Vintage sparing in many places: Oates shall be deare, men ware sicke, and Bees die. In no Saturday to begin a worke shall be good, except the course of the Moone alter it: Theft done shall be found, he that flieth shall turne againe to his owne; those that are sicke, shall long waile, and vnneath they shall escape death.

2. Of the birth of Children in the dayes of the weeke.

OF the Sunday who that is borne, shall be great and shining. Who that is borne on the Monday shall prosper, if hee beginne a worke on that day: who that is borne on the Tuesday shall be courteous, and perish with iron, and hardly come to the last age: and to begin all things is good. He that is borne on the Wednesday, shall lightly learne words. He that is borne on the Thursday, shall be stable and worshipfull, and to begin all things is good. He that is borne on the Friday, shall be of long life and lecherous, and to beginne all things good. He that is borne on the Saterday, shall seldome be profitable, but if the course of the Moone bring it thereto.

3. The

3. The nature and disposition of the Moone in the birth of Children.

The first day Adam created.

IN the first day of the Moone Adam was made: to doe all things is profitable, and that thou seest in thy sleepe shall bee well, and turned into ioy. If thou seemest to bee ouercome, neuertheleſſe thou shalt ouercome. A child that is borne, shall soone increase, and bee of long life, and rich. He that falleth sicke, shall long waile, and suffer a long sicknesse. It is good to let a little blood.

The second day Eue made.

IN the second day of the Moone Eue was made: to doe an errand is good, to enterprise any thing profitable: as to buy and sell, and sle into a shippe to make away, and to sow seeds: theſt done shall soone be found. Whatsoeuer thou shalt see in sleepe, sudden effect it shall haue, whether it be good or euill: to let blood is good. A child that is borne soone shall

ware, and he shall be a lecher; and if a woman, proue a strumpet.

The third day Caine borne.

IN the third day of the Moone, Caine was borne: abstaine from doing of any thing, except thou wouldst not haue it prosper; draw by rotes in the yard and in the field: theft done shall soone be found. Whatsoeuer thou seest in sléepe, it is naught: the man childe shall grow for the time, but die young. A sicke man that falleth in his bed, shall trauell, and not escape: to let bloud is good.

The fourth day Abel borne.

IN the fourth day of the Moone Abell was borne. Whatsoeuer thou doest is good in each trauell. The dreame that thou seest hath effect; hope in God, and counsell good. A child that is borne, shall be a good creature, and much praised. A man that falleth sicke, either soone shall be healed, or soone shall die. It is good to let bloud.

The fifth day no Sacrament.

IN the fifth day of the Moone, doe nothing of errand nor worke: To receiue the Sacrament is dangerous, he that sieth, shall be taken or hild: the dreame that thou shalt se, shall be well. Beware that thou reiect no counsell. A childe that is borne, shall die young. He

that

that falleth in his bed, ſoone ſhall die: to let bloud it is good.

The ſixth day ſend children to Schoole.

IN the ſixth day of the Moone to ſend children to ſchoole is good, and to vſe hunting: The dreames that thou ſhalt ſée, ſhall not come to paſſe: but beware thou ſay nought to any man, nor diſcouer thy counſell. A childe borne ſhall be of long life, and ſickely. A ſicke man vneath ſhall eſcape: to let bloud it is good.

The ſeuenth day Abell ſlaine.

IN the ſeuenth day of the Moone Abell was ſlaine. He that falleth ſicke, ſhall die; he that is borne, ſhall be of long life: it is good to let bleud, and to take drinke. A dreame that thou ſeeſt, long after ſhall bee. Who that flieth, ſhall ſoone be found, and theft alſo. To buy ſwine, to tame beaſts, to clip haires, and to take all manner of nourithing is good. A ſicke man if hee be medicined ſhall be healed.

The eight day good to doe any thing.

AND in the eighth day of the Moone, whatſoeuer thou wilt doe is good: All things that thou wilt treat of, to goe in counſell, to buy Manciples and Beaſts, to change foldes of ſheepe, to lay foundations, to ſow

seeds; to goe in a way. A Child that is borne shall be sicke, and die young; but if he liue, he shall bee a purchaser. A dreame shall bee certaine, and some shall be. If thou seest sorry things, turne them to the East. Though an old man waxe sicke, he shall liue: theft shall be found; to let blood it behoueth in the middest of the day.

The ninth day Lamech borne.

AND in the ninth day of the Moone Lamech was borne: to doe all things is profitable: what thing thou wilt enterprise shall come to good effect. A dreame that thou seest shall come in the day following, or in the second day: and thou shalt see a signe in the East, and that shall appeare in sleepe openly, within eleuen dayes shall come to passe: A Childe borne, in all things shall be a purchaser and good, and long of life. A sicke man shall waxe much, and arise. Who shall be chased, shall not be found: and who that is oppressed, shall bee comforted. Presume thou not to let blood.

The tenth day Noe borne.

AND in the tenth day of the Moone was borne the Patriarke Noe. Whatsoeuer thou wilt doe, shall pertaine to light: dreames be in vaine, and within foure dayes shall come

with

without perill. A Childe that is borne shall see many Countries, and die old. Whatsoeuer is lost, shall be hid: who that is bound, shall bee vnbound; who that flieth, after shall be found: who that falleth in trauell, without perill shall be deliuered; who that falleth in his bed, hee shall long abide. To let blood it is good.

The eleuenth day Sem borne.

AND in the eleuenth day of the Moone Sem was borne: it is good to beginne workes, to iourney, to make a wedding. A dreame within foure dayes shall bee fulfilled without perill. A Childe that is borne shall be of long life, and religious; and hee shall haue a signe louely in the fore head, or in the mouth, or in the eye; and in the later age hee shall bee made better. A wench shall haue a signe that shee shall be learned with wisdome. To trauell is good, and to change foldes of sheepe from place to place. He that is sicke, if hee be long sicke, shall be healed: each day to let blood it is good.

The twelfth day Canaan borne.

AND in the twelfth day of the Moone was borne Canaan the sonne of Cham: nothing thou shalt begin, for it is a grieuous day. A dreame shall be certaine, to ioy to thee after: that thou seest, within nine dayes shall be

be fulfilled. To wed, and to doe errands is profitable, that is loſt ſhall be found. A child that is borne ſhall be of long life, angry, and honeſt; a ſicke man ſhall be grieued, and ariſe: who that is taken ſhall be let goe; theft done ſhall be found. To let bloud at euen it is good.

The 13 day Noe planted Vines.

AND in the thirteenth day of the Moone, Noe planted Vines, ſo that to plant vines is good: After that thou wakeſt, thy dreams ſhall be, and within foure daies come to gladneſſe: but take heed to Pſalmes and Oriſons. A child borne ſhall come to aduerſity, hee ſhall be angry, and not long of life. Who that is bound, ſhall bee looſed, that is loſt ſhall bee found. Who that waxeth ſicke, long time ſhall trauell, and ſeldome recouer, but die. To wed a wife is good, and each day let bloud.

The foureteenth day Noe bleſſed all things.

THe foureteenth day of the Moone, is a good day and a glad. Noe bleſſed all things: whatſoeuer thou wilt doe ſhall come to thee to good purpoſe. A dreame within fiue dayes ſhall bee. To make wedding is good, and to goe in the way. Aske of thy friend, or thine enemy, and it ſhall be done to thee. A

childe that is borne shall be a traitor: the sicke man shall be changed and rise, and healed by medicine; to let bloud is good.

The fifteenth day confusion of language.

AND in the fifteenth day of the Moone, tongues were diuided: doe no worke, begin no errand, for it is a grieuous day. A sicke man shall long trauell, but hee shall escape. A dreame that thou seest nothing shall annoy, but come to good euent. A childe borne shall die young; that is lost shall be found: to let bloud is good.

The sixteenth day Pythagoras borne.

AND in the sixteenth day of the Moone, Pythagoras was borne, the Authour of Philosophy: to buy and sell is good, and to tame Oxen and other beasts. A dreame is not good, after long time it shall come, and it shall bee harmefull. To take a wife and make wedding is good: Folkes of Shepe from place to place to change, is good. A child that is borne, shall be of long life, but hee shall be poore, for sworne and accused. A sicke man if he change his place hee shall liue: to let bloud is good.

The seuenteenth day ill to be an Embassador.

IN the seuenteenth day of the Moone, it is euill to doe an errand. A dreame that thou

seest,

seek, after long time shall bee, or within thirty dayes. A child that is borne shall be silly, he that is sicke, shall be much grieued, and arise: that is lost shall be found; to send children to schoole, to be wedded, to make medicine, and to take it, is good, but not to let blood.

The 18. day good to enterprise any thing.

AND in the eighteenth day of the Moone, is good for all things to be done, namely, to begin houses, and to set Children to schoole: dreames are good, and shall bee done within twenty dayes. Who that sicknesse hath, shall soone rise, or long be sicke, and then recouer: theft done shall be found. A man childe now borne shall be valiant and eloquent, proud, unpeaceable, and not long of life. A maide childe then borne, shall bee chaste, laborious, fruitefull, and better in her later age: they shall both be marked about the knees. Not so hardy be thou to let blood this day.

The nineteenth day a day indifferent.

IN the nineteenth day of the Moone, it is indifferent to begin any thing; dreames shall come within twenty dayes: who that hath sicknesse, shall soone rise, if hee take medicine; theft then done shall not bee found. A man childe then borne, shall be true, benigne, sleight, wise, euer ware better and better in great worship,

ship, and haue a marke in the brow. A maide childe then borne, shall be right sicke, yet wedded to one man; that day is good to bleed.

The 20. day, Isaac blessed his sonne.

AND in the twentieth day of the Moone, Isaac blessed his sonne: what euer thou wilt doe is good. A dreame that thou shalt shall appeare, but tell it to no man. To make wedding is good; to buy a seruant; to build houses; to change foldes of sheepe from place to place, to tame beasts, and to sow seeds is good. A childe that is borne shall be a fighter, and his shall haue many arriuings: that is lost shall bee found: to change places is good. A sicke man shall long waile, or soone arise: to let blood at euen is good.

The twenty one day, Saul was borne.

IN the twenty one day of the Moone, Saul was borne, first King of the Iewes. A dreame is true, and come to passe within foure dayes. A childe that is borne shall find much euill, hee shall be a thiefe, and witty, or a traitor, and trauellous. Esau tooke the first blessing of his father: it is good to heale swine, and other beasts; it behoueth to abstaine from gaming; to goe in the way is good. A sicke man shall arise: theft shall be found; let no blood neither day nor night.

The

The twenty two day, Ioseph borne.

IN the xxii day of the Moone Ioseph was borne: it is a day of holinesse: if thou doest any errand, thou shalt finde it grieuous. Dreames shal bee certaine, and shal come to ioy. A child borne, in all dayes shal bee a purchaser, merry, faire and religious. A sick man both late is confirmed, and healed. Trees to change from place to place, is good: and to let blood all day is good.

The twenty three day Beniamin was borne.

IN the xxiii day of the Moone, Beniamin was borne, sonne of the right side, the last of the Patriarke Iacob. What euer thou wilt do is good. A dreame that thou seest, shall turne to ioy, and nothing shall trouble thee, and other while it was went to sail within eight dayes. To take a wife is good, to make weddings, to lay foundations, to open new earth, and to tame beasts is good. A child borne shall be an out-cast, and many aduentures her shall haue, and in sinnes he shal die. A sick man shal arise: it is good to let bloud.

The twenty foure day Golias was borne.

IN the xxiiii. day of the Moone, Golias was borne: a dreame that thou seest signifieth thy health, and nothing shall annoy: a child borne shall be sudden in his actions, and do wonder-

full.

full things. A ſicke man ſhall languiſh, and be healed: to let bloud before the third houre is good.

The twenty fiue day, the plagues of Egypt.

IN the twenty fiue day of the Moone, our Lord ſent ſignes into Egypt by Moſes, and in each day hée paſſed the red Sea: hée that taketh the Sacrament ſhall die a perilous death: feare is threatned. The dreame ſignifieth hard things, and within ten dayes it was wont to come. Early then bow thine head into the Caſt. A child borne ſhall be an euill man, many perils hée ſhall ſuffer. A ſicke man ſhall ſuſtaine iniury, and vnneath eſcape: it is good to let bloud.

The 26 day, Moſes dried the red Sea.

IN the twenty ſixe day of the Moone, Moſes dried the red Sea. In that day Ionathan the ſonne of Saul was borne, and Saul died with his ſonnes. Thou ſhalt beginne nothing; the dreame ſhall be certaine, and turned into ioy. Pilgrimes muſt beware of ſpies, and enemies. A childe borne ſhall be full louely, but neither rich nor poore. A ſicke man ſhall trauell, and ariſe, if hée haue the dropſie he ſhall die: to let bloud a little is needfull.

The

The twenty seuen day Mann sent.

IN the twenty seuenth day of the Moone, our Lord rained Manna to the children of Israel: what euer thou wilt doe is good, vse diligence: dreame that thou seest shall come either to good or euill. A childe borne shall be of long life, and most loued; and if a man, neither rich nor poore. A sicke man shall rise to life, he shall be holden in much languor, but he shall be healed: foldes of sheepe to change from place to place is good. To let bloud at euen is good.

The twenty eight day, good to pitch tents.

IN the twenty eight day of the Moon, warre may begin, and Tabernacles fired in the desart: what euer thou wilt doe is good; a dreame that thou seest shall turne into ioy. A child borne shall be much loued, he shall be holden in sicknesse, a sicke man that falleth in infirmity, soone shal be saued. to let bloud in the euening is good.

The 29. day the Iewes goe into Canaan.

IN the xxix. day of the Moone, the Iewes went into the Land of Canaan, Herod the King cut off the Childrens heads. Beginne nothing: the dreame shall be certaine and good, gladnesse and ioy it signifieth; an errand begun it is good to fulfill: to take a wife is good,

but

but yet make no dowers, nor write Testaments. A child borne shall bee of long life, wise, holy, and meeke. To fish and hunt, is good: a sick man shall not grieuously be sick, but escape. It is good to let blood.

The thirtieth day Samuel was borne.

AND in the thirtieth day of the Moone, Samuel the Prophet was borne: whatsoeuer thou wilt do is good. A dreame that appeareth to thee certaine, & within two daies thou shalt see, and thou shalt find a red signe in the East within nine daies. A child borne shall be of long life and profitable, and well measured in each thing. A sick man shal nigh come to death: in no manner let blood. These & many other pertaine to men, as the course of the Moone followeth.

4. Of Saturne and his disposition.

SAturne is the first planet, and the wickedest, and he beginneth the Zodiack but once in thirty yeeres, raineth in each signe two yeeres and a halfe, which is in six signes fiftéene yeeres. And in all the twelue signes thirty yeeres: and right as there are twelue signes

in the Zodiacke, so are there twelue moneths in the yeere, each signe to his moneth. Wherfore beware before, and looke when Saturne raigneth in the three winter signes, that is to say, Capricorne, Aquary and Pisces, and in all those seuen yéres and halfe, shal be scarcenesse and dearth of corne, fruit, beasts, and al other things: for in three yeeres signes he hath might, and most power to fulfill his malice, if he be not letted by neighbourhood of any good Planet.

5. What the thunder signifieth in euery moneth of the yeere.

THunder in Ianuary signifieth the same yeere great windes, plenty of corne, and battell peraduenture. Thunder in February signifieth that same yéere many rich men shall die in great sicknesse. Thunder in March signifieth that same yéere great winds, plenty of corne, and debate amongst people. Thunder in April signifieth that same yeere to bee fruitfull and merrie, with the death of wicked men. Thunder in May, signifieth that yeere néed, scarcenes, and dearth of corne, and great hunger. Thunder

in

in Iune, signifieth that same yeere that woods shall be ouerthrowne with windes, and great raging shall bee of Lyons and Wolues, and so like of other harmefull Beasts. Thunder in Iuly signifieth that same yeere shal be good corne, and losse of Beasts, that is to say, their strength shall perish. Thunder in August, signifieth the same yeere, sorrow, wailing of many, for many shall be sicke. Thunder in September, signifieth that same yeere great winde, plenty of corne, and much falling out betweene man and man. Thunder in October signifieth the same yeere great wind, and scantnesse of corne, fruits and trees. Thunder in Nouember, signifieth that same yeere to be fruitfull and merry, and cheapenesse of corne. Thunder in December, signifieth that same yeere cheapenes of corne, and of wheat, with peace and accord among the people.

6. Of the good daies for bleeding, and ill daies for any worke.

In euery moneth be two euill daies, one in waxing of the Moone, and another in the waning. The Kalender sheweth them and their houres openly enough, in the which dayes, if any folke take sickenesse, or begin

any new thing, it is great grace if euer it fare well, or come to good end. Also there are fifty Canicular or dog daies, that is to say, from the fifteenth Kalender of August, to the Nonas of September, in the which daies it is forbidden by Astronomy to all manner of folkes to let blood, or take physicke, yea, it is good to abstaine from women: for why, all that time raigneth a starre, that is called Caniculacanis in Latin, a Hound in English: now of the foresaid starre Canicula, the foresaid fifty dayes are called Canicular dayes, and biting as a Bitch: for the kind of the star Canicula is boyling, and brenning as fier, and biting as a bitch whelpe: that time the heate of the Sunne, and of the Starre is so feruent and violent, that mens bodies at midnight sweat as at mid-day, and swelleth lightly, gloweth and brenneth: and if they then be hurt, they be more sicke than at any other time, very neere dead. In these daies all venimous serpents creepe, flie, and gender, and so they ouerset hugely the aire in seeding of their kind; so that many men are dead thereby. In these dayes a fier is good, night and day, and wholsome: seeth your meates, and take heed of feeding violently.

Also from the eighteenth Kalender of October,

tober, to the seuenteenth Kalend of Nouember, loke thou take no cold: for then the powers of man, of earth, and of all things else settle. And they may not open againe till the 17. Kalend of April: wherefore it is lesse harme for thée to take cold at Christmas, than at this time.

7. To know how a man shall keepe himselfe in health.

IF thou wilt kéepe thee long in health, flie anger, wrath, and enuie, and giue thée to mirth in measure: trauell sadly, so that thou sweat not too much in the Summer, and namely the Canicular daies: flie all manner of strong drinkes and hot spices, brenning meates, especially their exercise. Fast not too long at morne, sup not too late at night, eate not too hastily, nor ouermuch at once, and that that thou eatest chew it well: euery time that thou eatest, rest a little after: sleepe not after dinner, except in May, Iune, Iuly, and August. And yet the lesse that thou sleepest then, the better it is. To sleepe well in the waning of the night, and to bee early vp in the morning, is the better: and euery day beware of mists, that none enter in thée fasting:

for thereof commeth great pestilences & heat. And in great cold and pestilences, eate much garlike euery day with nine Saffron chiues, and it will doe thée much good. Eate enough in winter, and the spring, but little in Somer: looke thy meate be well seasoned; in harnest beware of fruits, for they are not good, except they be giuen thee for medicine: of all manner of meates, sodden is the best: eate not too many hot spices, nor eate but little at once, for better it were to eat seuen times on the day, then once thy fill: flesh is more nourishing than fish; eate not too much sowre meats, nor salt, for they will make thy bones sore: looke thy drinke be not too new, nor too old: sweet powdred meates be most wholsome. Of all things take measure, and no more: for in measure rests vertue.

8. The perilous daies of euery moneth.

IN the change of euery Mone be two daies, in the which what thing soeuer is begun, late, or neuer, it shal come to good end, and the daies be ful perilous for many things.

In Ianuary when the Mone is 3 or 4 dayes old.

In

In February 5. or 7.
In March 6 or 7.
In April 5 or 8.
In May 8 or 9.
In June 5 or 15.
In Iuly 3 or 13.
In Auguſt 8 or 13.
In September 8 or 13.
In October 5 or 12.
In Nouember 5 or 9.
In December 3 or 13.

Aſtronomers ſay, that ſix daies in the yeare are perillous of death: and therefore they forbid men to be let blood on them, or take any drinke. That is to ſay.

The third day of the moneth of Ianuary.
The firſt day of the moneth of Iuly.
The ſecond day of the month of October.
The laſt day of the moneth of Aprill.
The firſt day of Auguſt.
The laſt day going out of December.

Theſe 6 daies with great diligente ought ſo to bee kept, but namely the latter three, for all the veines are then full. For then whether man or beaſt be knit in them, within 7 daies, or certainly within 14 dayes he ſhall die. And if they take any drinks, within 15 daies they ſhall die, and if they eate any goose in theſe

three daies, within 40 daies they shall die. And if any childe be borne in these three latter daies, they shall die a wicked death.

Astronomers and Astrologers say, that in the beginning of March the 7 night, or the 14 day, let thee blood of the right arme: and in the beginning of April, the 11 day, on the left arme. And in the end of May 3 or 5 day, on whether arme thou wilt. And thus of all that yeere, thou shalt orderly bee kept from the feuers, the falling gout, the fister gout, and losse of thy sight.

9. Ptolomies rules for the Zodiack.

Each mans body is ruled by a certaine signe of the Zodiacke.

Wherefore as saith Ptolomeus, If thou be sicke in any limbe, doe no medicine vnto that limbe when the Moone is in the signe of that limbe, for it shal rather hinder than further. And namely flie blood-letting at that time. Thus shalt thou know how the signes reigne in our limbes.

10. Of the 12 signes.

1 Aries or the Ram, gouerneth the head.

2 The Bull reigneth in the necke and in the throat.

3 Gemini, or the twinnes rule the shoulders, armes, and hands. And these three are the signes of the soring.

4 Cancer or the Crabbe commandeth the stomacke, limbes, arteries, milt, heart, liuer and gall.

The Lyon reigneth in the backe, sides, bones, sinewes and grissles.

Virgo or the Maide guideth the wombe, Widdrife and Guttes. And also shee reigneth otherwhile in the stomacke, liuer, gall, and milt, and other nutrife limbes, beneath the Widdrife: and these three are the signes of sommer.

Libra or the ballance holdeth in the nauill the reins, and the lower part of the wombe.

The Scorpion keepeth in the bladder, the buttockes, and other priuities of man or woman.

The

The Sagitary dwelleth in the thighes, and buttocks, and these three are signes of harueſt.

The Capricorne reigneth in the knees.

The Aquarie gouerneth the legges and ankles.

The Fiſh directeth the feet, and these three be the signes of winter.

The diſpoſition of the Planets.

Saturne, Iupiter, Mars, Sol, Venus, Mercurie, and Luna.

Saturnus is the cauſe of death, dearth, and peace:

Iupiter is the cauſe of long peace, reſt, and vertuous liuing.

Mars is cauſe of diuineſſe, debate, and war.

Sol is cauſe of life, health, and waxing.

Venus is cauſe of luſty loue, and lechery.

Mercury is cauſe of much ſpeech, Merchandiſe, and sleights.

Luna is cauſe of moiſtneſſe, great waters, and violent flouds.

Saturns houre is good and ſtrong to doe all things that aſketh ſtrength onely, and to nought elſe ſaue to battell: for it is wonderous euill. That man or woman that hath that ſtarre Saturne to his Planet, hee is melancholy

lancholy, blacke, and goeth swiftly, he hath a void heart, wicked and bitter as wormewood, he will lightly be wroth, he is quarrelsome, witty, couetous and irefull: he eateth hastily, and is false, and enclining to lie, with shining eyes as a cat: he hath in the forehead a marke or a wound of fier: he is poore, and his cloathes are rent vnto a time. And thus he hath open signes, and all his couetous is by other mens possessions, and not by his owne.

Iupiters houre is good in all things, namely to peace, loue, and accord. Who that hath this starre to his Planet, hee is sanguine, ruddy, and goeth a large pace, neither too swift, nor too soft: his stature is seemely and shining, hee hath a faire visage, louely semblance, red lippes, faire haires, broad face, good browes, his clothes are good and strong, he is sweet, peaceable and soft.

Mars houre is euill. & better by night than by day. For it is Masculine on the night, and Feminine on the day. It is good to doe any thing, but with great strength: by night is god to enter battell, and also by day, but not so much good as by night. Who that hath this starre to his Planet, his making is of good defence; and oftentimes his face is red

with

with bloud: his face is smal and subtill, and laughing, and hée hath eyen as a Cat. And all the dayes of his life, he wil accuse many men of euil; hée hath a wound of a sword in his face, he is most cholericke. And thus he hath open signes.

Sols houre is worst of all other houres, no man in that houre may doe his will, saue Kings and Lords, and that with great strength. Who so in this houre entreth battel, hée shall be dead there. Who that hath this starre to his Planet, he hath sharpe eyen, great speech, and wicked thoughts in his heart, hée is wicked and auarous, neither white, not blacke, but betwirt both; hée hath a marke in the face, or a wound, and hath a wound in his body of fire, and hée is right wicked and grudging in his déeds:

Venus houre is good in all things, and it is better on night then on day, euer til midday, at mid-day it is not good, for the Sunne couereth it. On Sunday the ninth houre is Venus houre: sue not then to any Lord, ne Potentate, for if thou doe, thou shalt find him wroth. Who that hath this starre to his Planet, namely if he be borne by night in Venus houre, he is white, and hath a round face, little forehead, round beard, hée hath a middle-

nose,

nose, and hairie eyes: he is laughing and litigious, and he hath a marke in the face: his making is faire and plaine, and oft times his nether lippe is greater then the vpper. And who that is borne vnder Venus, when she is not in full power, hee hath a sharpe nose and somewhat crooked, faire haires, soft eyes of running water, hee is a singer, hee longeth much after games, and loueth them well, and his tales be sweete.

Mercuries houre from the beginning to the middle, is good in all things, and from the middle to the end it is hard, and it is not much better on night then on day, and each time of the night & day, he standeth before the Sunne or behind, therfore he hath his power much more by night, then by day, frō morne to the fifth houre of the day, he hath his power, and from thence to the ninth, hee hath no power. Who that hath this Starre to his Planet, he hath a sharpe stature, and a sharpe long face, long eyne, long nose, great haires on his eyen, & thicke narrow forehead, long beard, thinne haire, long armes, long fingers, long feete, long head, hee is merke and dusky, hee will doe each thing to certaine space, hee is more white then black, and oft times right white, and hee hath great shoulders.

ders. And who so is borne vnder Mercurius, when hee is not in his full power, that is to say, from the first houre of the day, to the ninth, he is blacke and dry, he hath crowded teeth and sharpe, hee hath a wound in his body with fire, hee is scourged with wands, or smitten with a sword, and men speake euill of him, for lying and man-slaughter.

The Mones houre is right good, and right euill: from the fourth day to the seuenteenth it is good, namely to all those that are borne in it, and from the seuenteenth day, to the twentieth day; it is somewhat good, but not so good: and from the twentieth day, to the seuen and twentieth day it is euill, namely, to all those that are borne in it. Who so hath this Starre to his Planet, and is born thereunder, when it is in his full power, he hath a plaine face, and pale, sometime quarrelling, and doth his wils to men: hee hath a seemely semblance, and he is rich, he hath meane stature, neither too long nor too short: he hath straight lips and hallow eyes. Who that is borne vnder this Starre, when it is not in full power, he hath a straight face and drie, and is malicious, he hath little teeth, and albugine, that is to say, a white strike in the eare.

12. The

12. The condition of man discouered by creatures.

1. NAturally a man is hardy as the Lion.
2. Strong and worthy as the Ore.
3. Large and liberall as the Cocke.
4. Auaricious as the Dogge.
5. Hardy and swift as the Hart.
6. Debonaire and true as the Turtle doue.
7. Malicious as the Leopard.
8. Gentle and tame as the Doue.
9. Crafty and guilefull as the Fox.
10. Simple and mild as the Lambe.
11. Shrewd as the Ape.
12. Light as the Horse.
13. Soft and pitifull as the Beare.
14. Deare and precious as the Oliphant.
15. Good and wholesome as the Vnicorne.
16. Vile and slothfull as the Asse.
17. Faire and proud as the Peacocke.
18. Gluttonous as the Peacock.
19. Enuious as a Bitch.
20. Rebell and inobedient as the Nightingale.
21. Humble as the Pigeon.
22. Fell and foolish as the Ostrich.
23. Profitable as the Pismire.

24. Dis-

24. Dissolute and vagabond as the Coate.
25. Spightfull as the Phesant.
26. Soft and meke as the Chicken.
27. Moueable and varying as the Fish.
28. Lecherous as the Boare.
29. Strong and puissant as the Camell.
30. Traitour as the Mule.
31. Aduised as the Mouse.
32. Reasonable as an Angell.

And therefore he is called the little world, or else he is called all creatures, for hee doth take part of all.

13. The description of the foure Elements, and of the foure complexions.

In each man and woman, raigneth the Planets, and euery signe of the Zodiacke, and euery Prime qualitie, and euery Element, and euery complexion, but not in euery one alike: for in some men raigneth one more, and in some raigneth another: and therefore men be of diuers manners, as shall be made apparant.

14. Of the foure Prime qualities.

Foure Prime qualities there bee: that is to say, coldnesse, heat, drinesse, moisture, which

which be contraries, and therefore they may not come nigh together without a meane, for the hotnesse on the one side, bindeth them together, and coldnesse on the other side. Also hotnesse and coldnesse are two contraries, and therefore they may not come nigh together without a meane, for the moistnesse on the one side, bindeth them together, and drinesse on the other. Moistnesse is cause of euery thicke substance, and of euery sweet taste. And there againe, drinesse is cause of euerie thin substance, and of euery soure stinking taste. And also hotnesse is cause of euery red colour, and large quantitie. There againe, coldnesse is cause of euery white colour, and little quantitie. These foure prime qualities in their combination make the foure Elements. Aire moist and hot, the Fier hot and dry, the Earth dry and cold, the Water cold and moist. The Aire and the Earth are two contraries, and therefore they may not come nigh together, but as fier bindes them on the one side, & the water on the other side. Also fier and water are two contraries, and therefore they may not come nigh together, but as the ayre betweene them bindes on the one side, and the earth on the other side. The fier is sharpe, subtill, and moueable. The

aire is subtill moueable, corpulent, and dull. The earth is corpulent and thicke. The water is moueable, corpulent & dull. The earth is corpulent, dull, and vnmoueable. In the heart of the earth is the Center of the world, that is to say, the middest point: and in euery Center is hell. And there againe, about the fier are the Starres, and about them is heauen chrystalline, that is to say, waters of all blisse departed in nine orders of Angels, then is heauen in the highest roones, and largest. And there againe is hell in the lowest, narrowest and straightest place.

Right as there be foure Elements, so there be foure complexions, according in all manner qualities, to these foure Elements.

The first is Sanguine, that is to say, blood gendred in the liuers limbe, and like to the ayre.

The second is Choler, gendred in the gal, & like thereto, and it is according to the fier.

The third is Melancholie, gendred in the milt, and like to the dregs of blood, and it accordeth to the earth.

The fourth is Flegme, gendred in the lungs, like to gall: and it accordeth to the water. A Sanguine man much may, & much loueteth, for he is moist and hote.

A Che-

A Cholericke man much coueteth, and little may, for he is hot and drie.

A Melancholius man little may, and little coueteth, for he is drie and cold.

A Fleginaticke man little coueteth, and little may, for he is cold and moist.

A Sanguine man is large, louing, glad of cheare, laughing, and ruddy of colour, stedfast, fleshly: right hardie, mannerly, gentle, and well nourished.

A Cholericke man is guilefull, false, and wrathfull, traiterous, and right hardy, small dry, and blacke of colour.

A Melancholious man, is enuious, sorry, couetous, hard, false, guilefull, dreadfull, slothfull, and cleare of colour.

A Fleginaticke man is slumbry, sleepy, slow, sleightfull, Phumaticke, dull and hard of wit, fat visage, and white of colour.

15. The yeere diuided with the knowledge of the state of a mans bodie by vrine.

IN the yeere bee foure quarters, ruled by these foure complexions, that is to say, the spring, summer, harueſt & winter: the spring hath three moneths, that is to say, March, Aprill and May, and it is Sanguine complexi-

tion. Summer hath also three moneths, that is to say, Iune, Iuly, and Auguſt, and this quarter is cholericke complexion. Haruest hath also three moneths, that is to say, September. October and Nouember, and this quarter is melancholius complection. Winter hath also three moneths, that is to say, December, Ianuary and February, and this quarter is flegmaticke complexion.

Each day also these foure complexions reigneth, that is to say, from three after midnight vnto nine reigneth Sanguine, & from nine after mid-night, to three after mid-day, reigneth Cholerick, and from three after mid-day, to nine after mid-day, reigneth Melancholy, and from nine after mid-day, to three after mid-night, reigneth Flegme.

Also in the foure quarters of the World, reigneth these foure complexions, that is to say, Sanguine in the East, Cholerick in the South, Melancholy in the West, & Flegme in the North.

Also the foure complexions reigneth in foure ages of man. That is to say, Choler in childhood, Sanguine in manhood, Flegme in age, and Melancholy in old age. Childhood is from the birth to fourteene yeeres full done, manhood is from thence to thirty yeeres

of

of age, and from thence to fiftie yeeres. Aist, old from thence to fourscore yeeres, and forth to death.

Also these foure complexions, reigneth in the foure parts of mans body.

Choler reigneth in all the soulet limbes, from the brest vpward.

Sanguine reigneth in all small limbes, from the middrifke to the wesand.

And Flegme raigneth in all nourishing limbes, from the reines to the middriffe.

And Melancholy reigneth in al the limbes from the reignes downward.

Wherefore euery mans vrine is cast in foure, that is to say, Corkill, superfice, middest, and the ground, euery part of the vrine to his part of mans body. And therefore to foure things in euery vrine wee must take heede, that is to say, substance, quantitie, colour, and the content. Three substances there are: that is to say, thicke, thinne, and middle.

tion is o

Thick substance betokeneth verie much moistnesse.

Thinne substance betokeneth much drinesse.

A middle substance betokeneth temperance.

Also three quantities be in wine, that is to say, much, little, and meane.

Much quantitie betokeneth great cold.

Little quantitie betokeneth great heate.

Meane quantity betokeneth temperance.

Also take heede to taste, whether it bee sweete or not.

Sweet taste betokeneth health.

And other taste betokeneth sickenesse.

Also in wines be twentie colours, of the which the first tenne betoken cold, and the other tenne betoken heate.

The x. colours that betoken cold are these.

The first is black, as dark coale, and commeth of liuid going before.

The second is like to lead, & those two betoken mortification.

The third is white as cléere water.

The

The fourth is lactike, like to whey.

The fifth is caropose, like to gray russet, or to Camels haire.

The sixth is yellow, like to Hallow leaues falling off trées: and those foure colours betoken indigestion.

The seuenth is sub-pale, that is to say, not full pale.

The eight is pale, like to some sodden flesh.

The ninth is subsitrine, that is to say, not full sitrine.

The tenth is sitrine, like to a pomsiter, or to right yellow flowers.

And these foure colours betoken beginning of digestion.

Now wee haue séene the colours which betoken cold: so we will see the other ten which betoken heate.

The first is subrufe, that is to say, not full ruffe.

The second ruffe, like fine to gold.

And those two colours betoken perfect digestion: so the vrine be middle of substance, middle of quantitie, swéet of taste, and without contents.

The third is subrufe, that is to say, ful red.

The fourth is red like Saffron dirt.

The fifth is subrugund, that is to say, not full rubigund.

The

The sixth is rubigund, like a strong flame of fier. And these foure colours betokeneth passing of digestion.

The seuenth Mopose, like to white wine.

The eight is Minanos like to rotten blood. And these two betoken adustion.

The ninth is grœne as the colestocke.

The tenth is black, as a clære blacke horne, And this black cõmeth of grœn going before. And these two betoken adustion and death.

In vrine be eightœne contents, that is to say, circle, ampull, graines, clouds, scumme, atter, fatnesse, humour, blood, grauel, haires, scalos, vran, crinodose, sperme, dust, eskes, scopymen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampull, that is to say, creme, sheweth also the braine disturbed.

Graines betoken of reume, and glut.

Clouds sheweth vice of the small limbes.

Scumme, that is to say, some, sheweth ventositie, and often the Jaundise.

Atter, that is to say, quitture, sheweth vice of the reines, the bladder, or the liuer.

Fatnesse as oyle drops, sheweth wasting & dissolution of the body, namely of the lonnes.

Humour like glet, or like drests of blood,

or

or rotten gall, it sheweth vice of the midrife, or aboue, or beneath.

Blond sheweth vice of the liuer, or of the reines, or of the bladder.

Grauell sheweth the stone.

Haires sheweth the dissolution of the fatnesse of all the body, especially the reines.

Scalos and bran, sheweth the third spice of Feuerticke incurable.

Sperme, that is to say, mankinde, sheweth too much lechery.

Dust sheweth the gout, or a woman conceiued.

Sikes the priuy harneis to be grieued.

Sedimen, that is to say, clodds in the ground of the wine, or breaking vpward.

The Circle is called Ipostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parties.

Of euery mans body bee foure principall limbes, that is to say, soulet limbes, small limbes, nourishing limbes, and gendring limbes.

Soulet limbes, be the braines, and al that are there about, downe to the wesand.

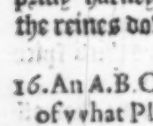
Small limbes be the heart, and the lungs, and all that be about them, betwixt the wesand and the middriffe.

Nou-

Nourishing limbes, be the liuer, milt, gall and guts, and all that bee about them, betweene the weſand and the middrife, and the reines.

Gendring limbes, be the reines, bladder, priuy harneys, and the limbes about, from the reines downeward.

16. An A.B.C. vvhereby thou maieſt knovv of vvhat Planet euery Man is borne, his fortune, and time of his death.



E. 1. J. S. 1. V. R. 2. N. K. 2. G. L. 2. D. M. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. X. 9.

Depart this by 9. vnto a hundred: and 1 or 8 bee ouer then the Sunne is his Planet: if 2 or 9 bee ouer, then Venus is his Planet: if 3 be ouer, then he is of Mercury, if 4 be ouer, then he is of the Moone, if 5 be ouer, then he is of Saturne, if 6 be ouer then he is of Iupiter, if 7 be ouer, then hee is of Mars.

Adam 31, Andren 1, Aldon 25, Nuſos 12, Benaſter is in 9, Becus 9, Dauid 9.

Alſo here followeth another A. B. C. to know by, of what ſigne in the Zodiacke euerie man is, that is to ſay, vnder which ſigne he

he is borne, and to which signe he is most like. Also hereby thou maiest know his fortune, and the moment in the which he shall die. Also hereby thou maiest know the fortune and infortune of many things, Townes, Cities, and Castles.

A 2. B 2. C 20. D 41. E 5. F 24. G 3. H 20. I 10. K 13. L 42. P 12. M 22. N 21. P 21. Q 24. R 27. S 22. T 91. V 13. X 20. Y 20. Z 7.

If thou wilt know by this A. B. C. any man, as it is said before, take his name, and his mothers name. And also if thou wilt know of any Towne by this A. B. C. as it is said before, then take that Townes name, and the name of the City of Jerusalem, for that is the mother of all Townes, and then account the letters of the names by the number of this A. B. C. and when thou hast all done, depart this by 28, and if 1 or 2. be ouer, then that that thou seekest, longeth to the weather, and if 3 or 4 or 5 be ouer, then that that thou seekest longeth to the Bull, and if 6 or 7 be ouer, then longeth it to the Twinnes, and if 8 or nine be ouer, then longeth it to the Crab, and if 10. 11. or 12. then longeth it to the Lyon, and if 13 or 14. then belongeth it to the Virgine, and if 15 or 16 be ouer, then longeth

geth it to the Ballance, and if 17. 18. or 19. then longeth it to the Scorpion, and if 20. or 21. then longeth it to the Sagitary, and if 22 or 23. then longeth it to the Capricorne, and if 24 or 25. then longeth it to the Aquary, & if 26. 27 or 28. then longeth it to the Fish.

Another Alphabet.

DEpart any thing in seuen by the proper name of those letters: A will tell which of the seuen it is, by the ouer number diuided by nine.

A. 3.	I. 3.	R. 8.
B. 4.	K. 5.	S. 13.
C. 2.	L. 6.	T. 2.
D. 2.	M. 25.	V. 23.
E. 2.	N. 25.	X. 98.
F. 4.	O. 12.	Y. 56.
G. 2.	P. 13.	Z. 34.
H. 5.	Q. 15.	

18. To know the weather that shall be all the yeere, after the change of euery Moone, by the prime dayes.

SUnday Prime, drie weather.
Munday Prime, moist weather.

Tues-

Tuesday Prime, cold and windy.
Wednesday Prime, maruellous.
Thursday Prime, faire and clere.
Friday Prime, faire and foule.
Saturday Prime, raine.

19. A rule to know vpon what letter, what houre, and what minute, as followeth.

Prime vpon hora minutes.

A	29.	9.
B	4.	5.
C	13	1
D	20	18
E	28	12
F	21	4
G	13	20

Euermore thus reigneth these 7 Planets. First reigneth Saturne, then Iupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna, Saturne is Lord on Saturday, Iupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, & Luna on Sunday, Saturne, Iupiter, Mars, Sol,

Sol, and Mercury, is masculine, that is to say, Mankind, Venus and Luna, are feminine, that is to say, woman-kinde. Saturne, Mars, and Luna, are euill Planets. Iupiter, Sol, and Venus, be good Planets, Mercury is changeable.

On Saturday the first houre after midnight, reigneth Saturne, the second houre Iupiter, the third houre Mars, the fourth houre Sol, the fifth houre Venus, the sixth houre Mercury, the seuenth houre Luna.

And then againe Saturne the eight houre, and Iupiter the ninth houre, Mars the tenth houre, Sol the leuenth houre, Venus the 12. houre, Mercury the thirteenth houre, and Luna the fourteenth houre. Then againe the third of day time, Saturne the fifteenth houre, Iupiter the sixteenth houre, Mars the seauenteenth houre, Sol the eightteenth houre, Venus the nineteenth houre, Mercury the twentieth houre, and Luna the 21 houre. And then againe the fourth time, Saturne the 22 houre, Iupiter the 23 houre, Mars the 24 houre. And then begunneth Sol, in the houre after midnight on the sunday, Venus the second houre, Mercury the third houre, Luna the fourth houre, Saturne the fifth houre, and so forth houre by houre, and Planet by Planet, in or-

der

der as they ſtand. Each Planet to his owne day, reigneth euermore certainely, the firſt houre, the eight houre, the fifteenth houre, and the two and twentieth houre, and ſo forth euermore one after another. And next after that reigneth the Planet that is next in order, as thus: Saturne, Iupiter, Mars, Sol, Venus, Mercurius, and Luna.

20. Of the moſt beſt and profitable dayes that be in the yeere to let blood.

In the beginning of March, that is to ſay, the ſixth and the tenth day, thou ſhalt draw out blood of the right arme.

In the beginning of April, of the left arme, and that in the 11 day for the ſight. In the end of May, of which arme thou wilt, and that againſt the Feuer: and if thou ſo doeſt, neither thou ſhalt loſe thy ſight, nor thou ſhalt haue no Feuers, how long thou liueſt.

Quot retinente vita & non ſit mortis Imago
Si ſemper fuerint, viuens morietur & infra.

	Good hap.	Mishap.	Mishap.	
Best. Best.	1	13		Sorrow. Dearth.
	2	14	24	
	3	16	26	
	4	17	23	
	6	18	27	
	11	8	10	
		20		

Est vesper Eplaton deam pulle.
Phylosophie.

Vita. Vita.	5	19		Heauines. Joy.
	7	21	28	
	9	22	29	
	12	25	30	
	15			
	Vita.	Joy.	Joy.	

Collige per numeros aliquid cupis esse
Phandre Iunge simulatum seriaque Diem.

A 3	K 15	R 4
B 6	L 21	S 29
C 12	M 15	T 28
D 20	N 22	V 4
E 26	O 20	X 6
F 25	P 14	Y 6
G 3	Q 16	Z 3

Sun

Sunday.	12
Munday.	18
Tuesday.	15
Wednesday:	25
Thursday.	11
Friday.	15
Saturday.	25

Thus endeth the speare of Platen.

WHosoeuer in the seuenth day of March is let blood in the right arme, and in the eleuenth day of April in the left arme, hee shall not lose the sight of his eyes.

In the foure or fiue last dayes of May, if both armes be letten blood, hee shall haue no Feuers.

Whosoeuer in the first day of each moneth falleth into any infirmity, the third day ensuing is to be feared, which if he passe, he shal escape till thirty dayes.

Who so falleth in the second day, though he long be sicke, hee shall be deliuered.

He that falleth in the third day, at next change shall be deliuered.

He that falleth sicke in the fourth day, hee shall bee grieued to the twenty eight day, which if he passe, he shall escape.

He that falleth the fifth day, though hee suffer grieuously, he shall escape.

He that falleth in the sixth day, though hée séeme to be healed, neuer the later in the fifth day of the other moneth he shall be dead.

He that falleth in the seuenth day, without griefe he shall be deliuered.

He that falleth the eight day, if hée be not whole at the twelfth day, hée shall be dead.

He that falleth on the ninth day, though it be with great griefe, he shall escape.

He that falleth in the tenth day, without doubt hée shall be dead.

He that falleth in the eleuenth day, he shall be deliuered the next day.

He that falleth in the twelfth day, except he be deliuered within two dayes, within fiftéene he shall be dead.

Hée that falleth in the thirteenth day, till the eightéenth day he shall be sicke, which if he passe, hée shall escape.

He that falleth in the fourteenth day, shall abide sicke till the fiftéenth, and so he shall escape.

He that waxeth sicke the fiftéenth day, except he recouer within eightéene dayes, hee shall be dead.

He that falleth in the sixteenth day, though

he

hee be grieued foure and twenty dayes, the eight and twentieth day he shall escape.

He that falleth in the seuentenenth day, hee shall die the tenth day.

He that falleth sicke on the eighteenth day, some shall be healed.

He that falleth in the nineteenth day, all shall escape.

He that falleth sicke in the twentieth day, in the fift day he shall escape: but neuertheleſſe in the moneth following he shal be dead.

He that wareth sicke in the 21 day, except he run into peril of death within ten dayes of that other moneth, he shall be deliuered.

He that wareth sicke in the 22 day, except he run into peril of death within ten dayes of that other moneth, he shal be deliuered.

He that falleth in the 23 day, though it be with grieuouſneſſe of paine, in the other moneth he shall be deliuered.

He that falleth sicke in the 24 day, in the 27 day hee shall be deliuered, but neuertheleſſe in the moneth following he shal be dead.

He that falleth sicke in the 25 day, though he suffer a little, neuertheleſſe he shal escape.

He that falleth in the 26 day, though hee suffer to the out-passing, neuertheleſſe in that other moneth he shall be deliuered.

He that falleth in the xxvii. day, it menaceth death.

He that falleth in the xxviii. day, it menaceth death.

He that falleth in the xxix. day, by little and little in that other moneth, he shall be deliuered.

He that falleth sicke in the xxx. day, it is doubt whether he shall passe any of these.

Also he that wareth sicke in the xxxi. whether he shall escape, it is vnknowne.

21. Here followeth the nature of the twelue Signes.

ARies is hot and dry, of the nature of the fire, and gouerneth the head and face of man, and is good for bleeding, when the Mone is in it, saue in the party that it gouerneth and ruleth.

Taurus is euill for bleeding:

Taurus is dry and cold, of the nature of earth, and gouerneth the necke and the knot vnder the throat, and is euill for bleeding.

Gemini is euill for bleeding.

Gemini is hot and moist, of the nature of the ayre, and gouerneth the shoulders, the armes, the hands, and is euill for bleeding.

Cancer is indifferent for bleeding.

Cancer

Cancer is cold and moiſt, of the nature of water, and gouerneth the breſt, the ſtomack, and the milt, and is indifferent, neither too good nor too bad for letting of blood.

Leo is euill for bleeding.

Leo is hotte and dry, of the nature of fire, and gouerneth the backe and the ſides, and is euill for blood letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and gouerneth the wombe, and the inward parts, and is neither good nor euill for bleeding, but betweene both.

Libra is right good for bleeding.

Libra is hot and moiſt, of the nature of the ayre, and gouerneth the nauill, the reines, and the low parts of the wombe, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moiſt, of the nature of the water, and gouerneth the members of man, and is neither good nor bad for bleeding, but indifferent, betweene both.

Sagitarius is good for bleeding.

Sagitarius is hot and drie, of the nature of fire, and gouerneth the thighes, and is good for bleeding.

Capricornus is euill for bleeding.

Capricornus is cold and dry, of the nature of earth, and gouerneth the knees, and is euill for bléeding.

Aquarius is indifferent for bléeding.

Aquarius is hot and moist, of the nature of ayre, and gouerneth the legs, and is neither good nor euil for bléeding.

Pisces is indifferent for bléeding.

Pisces is cold and moist, of the nature of water, and gouerneth the feet, and is neither good nor euil for bleeding, but indifferent.

No man ought to make incision, nor touch with iron the members gouerned of any signe, the day that the Moone is in it, for feare of the great effusion of bloud that might happen: For in likewise when the Sunne is in it, for the great dangers and perill that might follow thereof.

22. The Anatomy of Mans body, with the number of the bones, which is in all two hundred forty and eight.

IN the top of the head is a bone that couereth the brain, the which Ptolomeus called the capitall bone. In the scull be two bones, which be called Paricetals, that holdeth the braine close and stedfast. And more lower in the braine, is a bone called the crotons of the

head:

head: and on the one side, and on the other, be two holes, within the which is the pallate or roofe bone. In the part behind the head be foure like bones, to the which the chaine of the necke holdeth. In the nose be two bones. The bones of the chaftes aboue be eleuen, and of the nether iaw be two aboue the opposite of the braine, there is one behind named collaterall. The bones of the teeth be thirty eight before, foure aboue, and foure vnderneath, sharpe edged for to cut the morsels: and there is foure sharpe, two aboue, and two vnderneath, and are called Conines, for they be like Conies teeth. After that are sixteene, that be as they were hammers or grinding teeth, for they chew and grind the meat the which is eaten, and there are foure aboue on euery side, and foure vnderneath. And then the foure teeth of sapience on euery side of the chaftes, one aboue, and one vnderneath. In the chinne from the head downeward, are thirty bones called knots or ioints. In the breast before seuen bones, and on euerie side twelue ribbes. By the necke betweene the head and the shoulders, are two bones named the sheres, and the two shoulder blades. From the shoulders to the elbowes, in each arme is a bone called Aiuto: from the elboe

to the hand bone, in euery arme be two bones that are called Cannes: in each hand be eight bones, aboue the palme be foure bones, which are called the Combe of the hand. The bones in the fingers in each hand be fifteene, in euery finger three. At the end of the ridge are the huckle bones, whereto are fastened the two bones of the thighes: in each knée is a bone called the knée plate. From the knee to the foot in each legge, be two bones called canes or maribones. In each foote is a bone, called the Ancle or pin of the foot, behind the ancle is the heele bone in each foot, the which is the lowest part of a man. And aboue each foot is a bone called the hollow bone. In the plant of each foot bee foure bones. Then are the combes of the feete, in each of the which are fiue bones: the bones of the toes in each foot are fourteene. Two bones are before the belly, for to hold it stedfast with the two branches. Two bones bee in the head behind the eares, called Oculares: wee reckon not the tender bones of the end of the shoulders, nor of the sides, nor diuers little gristles and spelders of bones, for they be comprehended in the number aforesaid.

23. The

23. The vse & order of Phebolomy, with the names of the veines, and where they rest.

THe veine in the middest of the forehead, would bee leten bloud for the ach and paine of the head, and for Feuers, Lythargie, and for the Migrime in the head.

About the two eares behind is two veines, the which be let bloud to giue cleere vnderstanding, and vertue of light hearing, and for thick breath, & for doubt of Meselry or Leprey.

In the temple be two veines, called the Arteries, for that they beat, which are let bloud for to diminish & take away the great repletion, and abundance of bloud that is in the braine, that might annoy the head & the eyes, and it is good against the gout, the Migrime, and diuers other accidents that may come to the

the head. Under the tongue are two veines, that are letten blood for a sickenesse called the Sequanzy, and against the swelling and Apostumes of the throat, and against the Squinancy, by the which a man might die suddenly for default of such bleeding.

In the necke are two veines called originals, for that they haue the course and abundance of all the blood that gouerneth the body of man, and principally the head, but they ought not to be let blood without the counsell of the Physician: and this bleeding auayleth much to the sickenesse of the Leprye, when it commeth principally of the blood. The veine of the heart, taken in the arme, profiteth to take away humeures, or euill blood that might hurt the chamber of the heart, and is good for them that spit blood, and that are short winded, by the which a man may die suddenly for default of such bleeding. The veine of the liuer taken in the arme, swageth the great heat of the body of man, and holdeth the body in health: and this bleeding is profitable also against the yelow ares, & apostume of the liuer, and against the Palsey, whereof a man may die for default of such bleeding.

Betweene the maister finger and the leach finger to let blood, helpeth the dolours that come

come in the stomacke and sides, as botches, and apostumes, and diuers other accidents that may come to these places, by great abundance of bloud and humours.

In the sides betweene the wombe and the branch are two veines, of the which that of the right side is letten bloud for the dropsie, & that of the left side for euery sickenes that commeth about the milt: and they should bleed according to the fatnes or leannes of the party: take good heed at 4. fingers nigh the incision: and they ought not to make such bleeding without the counsell of the Physician.

In euery foot be three veines, of the which three, one is vnder the ancle of the foote, named Sophon, the which is letten bloud for to swage and put out diuers humours, as botches and impostumes, that commeth about the groines: and it profiteth much to women for to cause the menstruosity to descend, and delay the Emeroides that commeth in the secret places, and other like.

Betweene the wrests of the foote, and the great toe, is a veine the which is letten bloud for diuers sickenesses & inconueniences, as the pestilence that taketh a person suddenly, by the great superabundance of humors, & this bleeding must be made within a natural day, that

that is to say, within foure and twenty houres after that the sickneſſe is taken of the patient, and before that the feuer come on him: and this bleeding ought to be done according to the corpulence of the patient.

In the angles of the eyen bin two veines, the which been letten bloud for the redneſſe of the eyen, or waterie, or that runneth continually, and for diuers other ſickneſſes that may happen and come by ouer great abundance of humours and bloud.

In the veine of the end of the noſe, is made a bleeding, the which is good for a red pimpled face, as red drops, puſtules, ſmall ſcabs, and other infections of the heart, that may come therein by too great repletion & abundance of blood and humours, and it auaileth much againſt pimpled noſes, and other like ſickneſſes.

In the mouth in the gummes been foure veines, that is to say, two aboue, and two beneath, the which been letten bloud for chauſing and canker in the mouth, & for toothach.

Betweene the lippe and the chin is a veine that is letten bloud to giue amendment vnto them that haue an euill breath.

In each arme been foure veines, of the which the veine of the head is the higheſt, the ſe-

second next is from the heart, the third is of the liuer, and the fourth is from the milt, otherwise called the low liuer veyne.

The veine of the head taken in the arme, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyen and the braine, and auaileth greatly for changeable heates, and swelling faces and red, and for diuers other sickenesses that may fall and come by great abundance of blood.

The veine of the milt, otherwise called the low veine, should bleede against Feuer Tertians and Quartaines, and in it ought to bee made a wide and a lesse deepe wound, than in any other veine, for feare of wind that it may gather, and for a more inconuenience, for feare of a sinew that is vnder it, that is called the Lezard.

In each hand bin three veines, whereof that aboue the thumbe ought to bleed, to take away the great heate of the visage, and for much thicke blood and humours that been in the head, and this veine delaieth more then that of the arme.

Betweene the little finger, and the leech finger, is letting of blood, that greatly auaileth against all Feuer Tertians, and Quartaines,

tains, and against flumes, and diuers other lettings, that come to the paps and the nult.

In the thigh is a veyne, of the which bléding auaileth against paine of the genitors, and for to put out of mans body humors, that are in the groines.

The veyne that is vnder the ankle of the foote without is named Sciot, of the which bléding is much worth against the paines of the flancks, and for to make auoide and issue diuers humours, which would gather in the said place, and it auaileth greatly to women to restraine their monstruositie, when they haue too great abundance.

24. Of the yeere, vvith the growth of things.

THere bee in the yére foure quarters, the which bee named thus, Ver, Hiems, Estas, & Autumnus. These are the foure seasons in the yére, Prime time is the spring of the yeere, containing February, March, and Aprill. In these three moneths euery gréene thing growing beginneth to bud and flourish.

Then commeth sommer, as May, June, and July, and in these three moneths euery herbe, graine, and tree, is in his most strength and beauty, and then the Sunne is at the highest.

Next

Next commeth Autumn, as August, September, & October, wherein all fruits ware ripe, and are gathered and housed.

Then commeth November, December, & Ianuary, and these three moneths be in the winter, that time the Sunne is at the lowest, and is of little profit: wee Astronomers say, that the age of man is threescore and twelue yeres, and that we liken but one whole yer, for euermore wee take fiue yeres for euery moneth, as Ianuary or February, & so forth: for as the yere changeth by the twelue moneths, into twelue diuers manners: so doth man change himselfe twelue times in his life, by twelue ages, and euery fiue times five, maketh 36, and then man is at the best, also at the highest: and twelue times five maketh threescore and twelue, and that is the age of man. Thus you must count and reckon for euery moneth five yeres: or els it may be vnderstood by the foure quarters and seasons of the yere, so man is diuided into foure parts, as to youth, strength, wisdome, and age. Hee is to bee eighteene yeres young, eighteene yeres strong, eighteene yeeres in wisdome, and the foureth eighteene yeeres to goe to the full age of threescore and twelue.

12. The change of man 12 times according to the Moneths.

HE must take the first fiue yéres for Ianuary, the which is of no vertue nor strength, in that season nothing on the earth groweth. So man after that he is borne, till hée be fiue yéres of age, is of little or no wit, strength, or cunning, and may doe little or nothing that commeth to any profit.

Then commeth February, and then the dayes lengthen, and the Sunne is more hotter: then the fields begin to ware grene. So the other 6. yéres till he come to 12. the child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then commeth the moneth of March, in which the labourer soweth the earth, and planteth trées, and edificth houses. The child in these 6. yéres waxeth bigge, to learne doctrine and science, & to be faire and pleasant, and louing: for then he is 18. yéres of age.

Then commeth Aprill, that the earth and the trées are couered with grene flowers. And in euery party gods increase abundantly. Then commeth the yong man to gather the sweet flowers of hardinesse, but then beware that the cold winds & stormes of vices beate

not

not downe the flowers of good manners, that should bring man to honour, for then he is xviii. yeres of age.

Then commeth May, that is both faire and pleasant: for then Birds sing in woods and forrests night and day, the Sunne shineth hot: then man is most lusty, mighty, and of proper strength, and seeketh playes, sports, and manly pastimes: for then he is full thirty yeres of age.

Then commeth June, and then is the Sun at the highest in his Meridionall, he may ascend no higher in his station. His glimering golden beames ripeneth the Corne: and then Man is xxxvi yeres, he may ascend no more, for then nature hath given them courage and strength at the full and ripeth the seeds of perfect understanding.

Then commeth July, that fruits be set on running, and our corne a hardning: but then the Sun beginneth a little to descend downeward: so then man goeth from youth toward age, and beginneth for to acquaint him with sadnesse. For then he is come to xlii. yeres.

After that commeth August, then we gather in our corne, and also the fruits of the earth: then man doth his diligence to gather for to find himselfe, to maintaine his wife, children,

and houshold when age commeth on him, and then after that fiue yeeres, he is xlviii. yéeres of age.

Then commeth September, that wines be made, and the fruits of the trées be gathered: and therewithall hee doth freshly begin to garnish his house, and make prouision of needfull things, for to liue with in winter, which draweth very neere: and then man is in his most stedfast and coustous estate, prosperous in wisdome, purposing to gather and kéepe, as much as should be sufficient for him in his age, when he may gather no more: and then he is fifty foure yéeres of age.

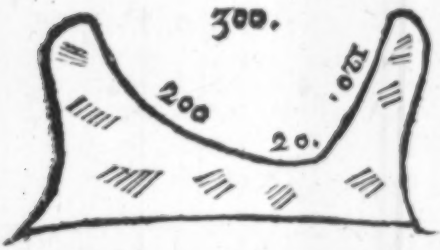
Then commeth October, when all is gathered; both Corne, and other manner of fruits, also the labourers plow and sowe new séeds on the earth for the yeere to come. And then hee that nought soweth, nought gathereth: and then in these fiue yéeres a man shall take himselfe vnto God, for to doe permanee and good workes, and then the benefits the yéere after his death, he may gather and haue spirituall profit: and then man is fully the terme of threescore yéeres.

Then commeth Nouember, that the daies be very short, and the Sunne in manner giueth but little heat, and the trées lose their leaues.

leaues. The fields that were greene looke hoare and gray. Then all manner of hearbes are hid in the ground, and then appeareth no flower, and winter is come, that the man hath vnderstanding of age, and hath lost his kindly heate and strength: his teeth begin to rot and faile him, and then hath he little hope of long life, but desireth to come to the life euerlasting: and these fiue yeeres maketh him threescore and fiue yeeres of age.

Last of all commeth December, ful of cold, wich frost and snow, with great windes, and stormie weather, that a man cannot labour. The Sunne is then at the lowest: the trees and the earth are hid in snow: then it is good to hold them nigh the fier, and to spend the goods that they got in Summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect vnderstanding, and his heires desire his death: and these fiue yeeres maketh him full threescore and twelue yeeres: and if hee liue any longer, it is by his good guiding and dieting in his youth: howbeit, it is possible that a man may liue till he be an hundred yeeres of age, but there be few that liue so long.

26. The Rutter of the distances of Harbors and Hauens in most parts of the world.



THe compasse of England round about, is iiii. M. iii. C. and ix. miles.
Venis doth stand from Flanders East and by South viii. C. miles.
And the next course by Sea, from Flanders to Iasse, is this. From Sluse to Calys is lxx miles.
From Calys to Bucheffe, lxx. miles.
From Bucheffe to Lezard, ii. C. & lx. miles.
From Lezard to Capseneſter, fyre hundred and fifty. miles.
From Capseneſter to Lisbone, is two hundred and lxx. miles.
From Lisbone to Cape S. Vincent to the straits

straits. ii. C. and xl. miles.
From the straits of Jebaltar, vnto the Ile of Sardine, xi. C. miles.
From Galitana in Sardine, to Inalta, is iiii. C. and lx. miles.
From Inalta by the course of Saragoza and Sicill, to saile to Jaffe in Surry, is a M. and viii. C. miles.
From Jaffe to Baffe in Cypze, to the Castle Roge, is ii. C. and xx. miles.
From Castle Roge to Rodes, an C. miles.
From Rodes to Candy, ii. C. and l. miles.
From Candy to Modon, iii. C. miles.
From Modon to Corfue, iii. C. miles.
From Corfue to Venis, viii C. miles.

The length of the coasts of Surry, of the sea coasts, is from the gulfe of Ermony, to the gulfe Dalarze, nert the South and by West, from Lazaria to Ryse, thirteze and fiue miles.
That is to vnderstand, from Lazary in Ermony to Soldin, that commeth from the Riuer comming from Antioch, lxx. miles.

And from Soldin, to the Poze of Licha, nert vnto the South, fifty miles.
From Licha to the Poze of Tortosa South, fifty miles.

From Tortosa vnto the Port Tripol south, fiftie miles.
From Vernet to Acres South, and by west, lxx. miles.
From Acres to Port Jaffe, South and by West, lxx. miles.
From Port Jaff to Port Delezara, South, Southwest, Cxxx. miles.
From Damiat Lariza in Surry, to Damiat in Egypt, Clxxx miles.
From Damiat to Babylon Alchare, lxxx. miles.
Frō Damiat to Alexandria, an C. & x. miles.

The length of Mare Maior is from the Gulfe S. George in the middest of the Gulfe that is betwixt Trapesond Sanastopoly, to the Port Messembre, West from S. George, M. and lx. miles.
The breadth of the West end, is from the Bras, S. George of Constantinople, vpon the riuer Danubius, next the North, from S. George Brase, v. C. and lx. miles.

From Pero to Caffa, in Tartary, North-east, vi. C. miles.
Frō Caffa to the straits of the Tae, North-east, an hundred miles.

The

The Gulfe of Tane is about vi.C: miles.
The Cape of Caffa is about vi.C. miles.
From the head of Tane to Sanaſtopoly iiii. miles.
From Sanaſtopoly to Trapelond by Weſt, ii.C.and l. miles.
From Trapelond to Synopia, nert to the South,iiii.C.and rrr. miles.
From Synopia to Pero, nert to the Weſt, Southweſt,ii.C.and thirty miles.
From Pero to Peſſember,nert to the noꝛth-weſt,ii.C.and thirty miles.
From Peſſember to Manchꝛo,noꝛth,noꝛth-eaſt,an C.and lr: miles.
From Manchꝛo Caſtro, to Danobia, noꝛth-eaſt,an C.and rrr. miles.
From Danobia to the ſtraits of Caffa nert the Eaſt,ii.C. miles.

The compaſſe of Ilands.

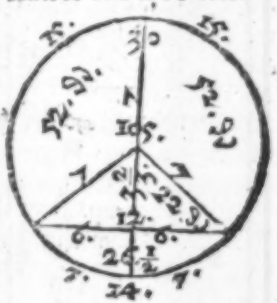
The Ile of Cypꝛe,is about v.C. miles.
The Ile of Rodes, is about an C. and lrrr. miles.
The Ile of Lange,is about lrrr. miles.
The Ile of Negre pont, is about thꝛee hundꝛed miles.
The Ile of Sicilia, is about ſeuen hundꝛed miles.

The

The Ile of Sardine, is about seuen hundred miles.
The Ile of great Brittaine, is about two thousand miles.
The Ile of Ireland, is about a thousand and seuen hundred miles.
The principality of Wurre, is about seuen hundred miles.

Thus endeth the Rutter of the distance, from one Port or Countrey to another.

27. Of the Axtree and the Poles.



THe Diameter of the world, is called his axtree where about hee mooueth, & the ends of the Axtree, are called the Poles of the world. Of whō one is called the North Pole, and the other the South Pole. The Northerne is he, that is alwayes seene in our habitation. And the Southern is that, which is neuer seene aboue our Horizon: And there are certaine places on Earth, whereas the Pole that is euer in our

our sight, cannot be séene with them that dwel there: and the other Pole, which is euer out of our sight, is in sight to them. Againe there is a place on earth, where both the Poles haue euen like situation in the Horizon.

28. Of the Circles of the Sphere.

SOme of the Circles of the Sphere, be parallels, some be oblique, some others goe crosse ouer the poles. The parrallels are they that haue the same Poles as the world hath. And there be 5. parallel circles. The Artick, the Estiuall tropicke, the Equinoctiall. The Artictick circle is euen the greatest of al those circles, that we haue continually in sight, & he scarcely toucheth the Horizon in one point, and is altogether preuented aboue the earth.

And all the stars that are included in this circle, neither rise nor set, but a man shall espy them all the night long kéepe their course round about the Pole. And that Circle in our habitation is drawne of the further foote of Vrsa maior. The Estiuall circle, most northward of all the circles that be made of the Sunne, whom when the sunne remoueth into, he returneth backe from his summers circuit, then is the longest day of all the yéere, & the shortest night: and after this summer returne

turne, the Sunne shall not be perceiued to progresse any further toward the North, but rather to recoile vnto the contrary parts of the world: wherefore in Greece this circle is called Tropicos: the Equinoctial circle is the most greatest of all the fiue parallell circles, and is so parted by the Horizon, that the one halfe circle is aboue the earth, the other halfe circle lieth hid vnder the Horizon. The Sun being in this circle causeth two Equinoctials, one in the spring time, & the other in harueſt. The Sumall tropike, is a circle, most South of all the circles, that by the moouing of the world be described of the sunne, which when the sunne is once entred into, he returneth backe from his winters progresse, then is the longest night, and the shortest day in all the yeere. And beyond this Winter marke, the Sunne progresseth neuer a whit further, but goeth into the other coasts of the world. Wherefore this circle is also named Tropicos, as who say, returnable. The Antarticke circle, is equall in quantity and distance with the Articke circle, and toucheth the Horizon in one point, and his course is altogether vnderneath the earth, & the stars that be placed in this, are alwayes inuisible vnto vs. The greatest of all the said circles is the Equinoctiall,

tiall, and then the Tropickes, and the leaſt (I meane in our habitation) are the Artickes: and theſe circles muſt be vnderſtood without breadth, and be reaſoned of according to the ſituation of the ſtars, and by the beholding of the Dioptra. And but ſuppoſed onely in our imagination. For there is no circle ſæne in all the heauen, but onely Galaxias. As for all the reſt, they be conceiued by imagination.

29. The reaſon why that fiue parallel circles are onely in the Spheare.

FIue parallell circles alone, are wont to be deſcribed in the ſpheare, not becauſe there be no mo parallels then theſe in all the world. For the Sunne maketh euery day one parallell circle, equally diſtant to the Equinoctiall, (which may well be perceiued) with the turning of the world: Inſomuch that 182 parallell circles are twice deſcribed of the Sun betweene the Tropickes, for ſo many dayes are within the two returnes, and all the ſtars are daily carried withall, round about in the parallell circles. Howbeit euery one of them cannot be ſet out in the ſpheare. And though they be profitable for diuers things in Aſtrology, yet it is impoſſible that the ſtarres may be deſcribed in the ſpheare, without all

the

the parallell circles, or that the magnitude of daies and nights may be precisely found out without the same parallels. But in as much as they bee not deemed to bee so necessary for the first introduction of Astrology, they are left out of the speare. But the .5. parallell circles, for certaine speciall instructions are exhibite. The Articke circle seuereth the starres which we euer see. The Estiuall tropike containeth the going backs of the Sonne, and it is the furthermost part of his progresse into the North. And the Equinoctiall circle containeth the Equinoctials. And the Brumall tropike is the furthermost point of the way of the Sunne toward the South, and is euen the marke of the winter returne. The Antartike circle determineth the starres, whom we cannot see. And so seeing that they are very expedient for the introduction into Astrologie, they be right worthy to take rome in the spheare.

30. Of the fiue greater circles, of the appearance and nonappearance of them.

ALso of the said fiue parallell circles, the Articke circle appeareth altogether aboue the Earth. And the Estiuall tropike circle is diuided into two parts of the Horizon,

whereof

whereof the greater part is aboue the earth, and the lesser lighteth vnderneath it. Neither is this tropik circle equally diuided of the horison, in euery towne and countrey, but according to the variety of the regions, it hath diuersities of vprising, and this Estiuall circle is more vnequally diuided in the Horison, to them that dwell neerer the North then we doe, and further there is a place where the Estiuall tropike is wholy aboue the earth. And vnto them that draw neerer to the South then we, the Estiual tropike is more vneuenly parted in the Horison. Furthermore, there is a Coast (but South from vs) wherein the tropike circle is equally diuided of the Horison. But in our habitation the Estiuall tropike is so diuided of the Horison, that the whole circle being diuided into eight parts, fiue parts shall be aboue the earth, and three vnder the earth. And indeed, it seemeth that Aratus meant this climate, when as he wrote his booke of Phaenomenon. Whereas he speaking of this Estiuall tropike circle, saith on this wise.

When this circle diuided is into eight parts euen iust,
Fiue parts aboue the earth, and three vneath remaine needs must.

The

The restlesse Sunne in Summer hot, from this returneth backe.

And so of this diuision it followeth, the day to be of 15 equinoctiall houres, and the night of 9 equinoctiall houres long. And in the horizon of Rodes, the estiual tropike is so diuided of the horizon, that the whole circle being diuided into 18 parts, there shall appeare 19 diuisions aboue the Horizon, and 19 vnder the earth, by which diuision it appeareth that the longest day in the Rodes, hath but fourteene equinoctiall houres in it, and the night 9 equinoctial houres, with two halfe houres more beside. The Equinoctial circle in euery habitation is so iustly diuided in the midst by the horizon, that the one halfe circle of it is aboue the earth, and the other halfe circle is vnderneath the earth. And this is the cause that the Equinoctials happen alwayes in this circle. The Brumal tropike circle is so diuided of the horison, that the lesser part shal be aboue the earth, & the greater part vnder the earth, and the vnequality of diuisions hath euen like diuersity in all climates, as it is supposed to be in the Estiuall tropike circle, and by this meane the diuisions of both the tropicall circles be precisely correspondent each to other. By reason whereof the longest day is

of one length with the longest night, and the shortest day equall with the shortest night. The Antartike Circle euery whit, lieth hid vnder the Horizon.

31. Of the bignes of the fiue parallel circles.

BVt of the said fiue parallel Circles, some keepe still the same bignes throughout all the world, and of some the bignesse is altered by reason of the climates, so that some circles be bigger then other, & some lesser then other. The tropike circles and the Equinoctiall doe no where alter their quantities, but the Artikes vary in bignesse, for some where they appeare bigger, and somewhere lesser. For vnto the Northward dwellers the artike circles seeme bigger, the Pole being raysed on high, the artike circle touching the horizon, must needes also appeare bigger and bigger continually, and vnto them that dwell further North sometime, the Estiuall tropike shall increase the artike circle, so that the Estiuall circle, and the artike also, mete together, and be taken but instead of one. And in places that be yet further North, the artike circles shall appeare greater then the estiuall tropike circle: but there is a place so farre North, where that the Pole appeareth ouer

head

head, and the arctike circle serueth for the horison, and remaineth with it in the moning of the world, and is as wide as the Equinoctial, in so much that the three circles (to say) the arctike, the Equinoctial and the Horison, be placed in one order & situation. Againe, to them that dwel more south, the poles appeare more lower, and the artictike circles lesser. Yet againe there is a place, being south in respect of vs, which lieth vnder the Equinoctial, where the poles be vnder the horison, and the arctike circles are altogether gone, so that of the fiue parallell circles there remaine but three circles, that is, the two tropikes, and the Equinoctiall.

32. Of the number of the parallels.

FOr al these speeches it is not to be thought that there continue fiue paralels alwaies, but so many to bee imagined for our habitations sake: for in some horisons there bee but three parallels onely, and there be habitations on earth, where the Estiual tropike circle toucheth the horison, and euen for the tropike circle is the second taken, which is called the habitation vnder the pole. The third habitation of whom wee spake a little before, which is named the habitation vnder the Equinoctiall.

33. Of the order of the fiue parallel Circles.

THe order of the fiue parallell Circles, is not euery where the same, but in our habitation the first shall be called the Arctike, the second the Estiuall tropike, the third the Equinoctial, the fourth the Brumal, the fifth the Antarctike: but to them that dwell more North then we, sometime the first is accounted as the Estiuall tropike, the second as the arctike, the third as the equinoctial, the fourth as the antarctike, the fifth as the Brumal tropike: and because the arctike circle is wider then the Equinoctiall, the said order must needs be obserued.

34. Of the power of the fiue Parallels.

LIkewise neither are the powers of the same fiue parallell circles alike. For the circle that is our estiuall tropike, is to them that dwell in a contrary habitation the brumall tropike. Contrariwise that which vnto them is the estiuall tropike circle, is the brumall tropike vnto vs. But such as dwell vnder the Equinoctiall, euen the three circles be in power estiual tropikes vnto them. I mean them that dwell iust vnder the course of the Sunne: for in conferring one to another, that which is the Equinoctiall with vs, shall be their Estiuall tropike Circle. And both the

tropikes shall be Brumals. So then the Estiuall tropike circle may be said by nature vniuersally all the world, ouer which is next to the habitation: Therefore vnto them that dwell vnder the Equinoctial, the Equinoctial it selfe serueth for the Estiuall tropike, as wherein the Sunne hath his course directly ouer their head, and all the parallell circles shal take the roome of the Equinoctials, being diuided by equall diuisions in the horizon.

35. Of the space between the Parallels.

NEither the spaces of the circles one from the other, doe remain the same throughout all habitations, but after the description of the spheares, they are discussed on this sort. Let any Meridian be diuided into 60 parts, the arctike shall be described from the pole 66 parts off. And the same on the other side shal be 65 parts distant from the Estiual, & the Equinoctiall shall be from either of the Poles 64 diuisions off. The Brumall tropike circle standeth from the Antarctike 65 parts off. Neither haue these circles the same distance betweene them in euery Towne and countrey. But the tropikes in euery declination shal haue euen like space from the Equinoctiall. Yet haue not the tropikes equall space from the artikes at euery horizon, but

in

in some place lesse, and in some place more distance.

Likewise the Arctikes haue not in euery declination one certaine space from the poles, but somewhere lesse, and somewhere more. All the spheares be made for the horizon of Greece.

36. Of the Colours.

THere are Circles that goe crosse ouerthwart the Poles, which of some men are called colours. And they be so framed that they containe within their circuite the Poles of the World, and be called Colours, by reason of those portions of them that be not seen. As for other circles they be seene whole, the World mouing round about. And there are certaine parts of the colours vnvisible, euen those parts that from the antarctike lie hid vnder the horizon. And these circles be signed by the tropicall points, and they diuided into two equall parts of the circle that passeth through the midst of the Zodiacke.

37. Of the Zodiacke.

THe circle of the 12 signes is oblique, and is compounded of three parallel circles: of whom two are said to shew the breadth of the Zodiacke, and one is called passing thorow the midst signes: Thus toucheth he the

two equall circles and parallels, the estiuall tropike in the first degree of Cancer, and the Brumall tropike in the first degree of Capricorne. The breadth of the Zodiack is twelue degrees. This circle is called oblique, because he crosseth ouer the parallels awry.

38. Of the Horizon.

The Horizon is a circle that diuideth the part of the world seene, from the part that cannot be seen: so he diuideth the whole sphere of the world into two parts, euen that he leaueth the one halfe sphere aboue the earth, and the other halfe sphere vnderneath the earth. And there be two Horizons, one sensible, the other imagined by vnderstanding. The sensible Horizon is that, which of our sight is limited at the vttermost of our knowing. So that his Diameter is not passing a thousand furlongs euen throughout. The Horizon that is imagined by vnderstanding, is for the speculation of the sphere of the fixed starres, and hee diuideth the whole world into two parts. Wherefore there is not the same Horizon throughout euery habitation and towne, but to a mans witting, he remaineth the same for the space of foure hundred furlongs almost.

So

So that the length of the dayes, the climate, and all the apparances remaine the same still, but with the more number of furlongs: for the diuersity of the habitation, the Horizon, the climate, yea, and all the apparances shall vary. So then the change and habitation must needs happen in going Southward or Northward, beyond foure hundred furlongs. And they that dwell in one parallell, for euery exceeding great number haue a new horizon, but they keepe the same climate, and all the apparances, likewise the beginnings and endings of dayes, change not at the selfe same time to all that dwell in the same parallell. But after very exact curiosity, the least moouing in the world hither or thither, euen for euery point the Horizon is changed, the Climat and the apparances doe vary. The Horison in the spheres is not after that manner described, for all the other circles are carried together from East to west with the mouing of the world, and the horizon is immoueable by his owne nature as long as he keepeth the same situation. And so if the horizon were set out in spheres when they should be turned about, he might so happen to moue, and sometime to be ouer head, and that were a thing most inconuenient and farthest out of reason

in ſphere matter, yet for all that, there may bee a place aſſigned for the Horizon in the frame of the ſphere.

39. Of the Meridian Circles.

THe Meridian is a Circle that goeth thorow the Poles of the world, and through the point that is iuſt ouer our head. In whom when the Sunne is come to, he cauſeth midday, and mid-night. And this circle is alſo immouable in the World, as long as the ſelfeſame ſituation is kept in all mouing of the World. Neither is this Circle drawne in a ſphere that be painted with ſtarres, becauſe he is immouable, and receiueth no mutation. But to mans coniecture by wit for three hundred furlongs almoſt, the Meridian abideth the ſame: but after a more exact imagination, for euery ſtep either Eaſt or Weſt, maketh another Meridian: but goe North or South euen ten thouſand furlongs, and the ſame Meridian ſhall ſerue.

50. Of the Circle Galaxias.

THe circle of Galaxias is oblique alſo, and goeth ouer the tropikes alway, and it is of the ſubſtance of fiue cloudes, and the onely viſible circle in the heauens, neither is it certaine what breadth it is of, for it is narrower

in

in one place then in another: and for that cause the circle Galaxias is left out in many spheres. And it is one of the greatest circles, and they be called the greatest Circles which haue the same center as the spheare hath. And there be 7 of the greatest Circles, the Equinoctial, the Zodiacke, that which goeth through the middest of the signes, and that which goeth by the Poles, the Horizon of euery habitation, the Meridian, and the circle of Galaxias.

41. Of the fiue Zones.

THe outward fashion of the earth is spherically, and diuided into fiue Zones, of whom two which be about the Poles are called the cold Zones, because they be very farre from vnder the course of the Sunne, and be little inhabited, by reason of the great cold: and their compasse is from the Arctike to the poles ward. And the Zones that be next vnto them, because they be measurably situate towards the course of the Sun, be called temperate, and aboue in the firmament vpon the Tropikes & Arctike circles, betweene whom they lie. Now the fifth, which among the said foure circles is middlemost, for that it lighteth vnder the way of the Sunne, is named the hot, and it is diuided of the Equinoctiall

of the Earth into two, which lieth all about, vnder the Equinoctiall of the worlde. But of the two temperate Zones, one is inhabited of them that be of our habitation, being in length nigh an hundred thousand furlongs, and in breadth about halfe the same.

42. Of the celestiall signes with their starres.

THe signes that bee blazed with starres, are diuided into three parts, some of them be placed in the circle of the Zodiacke. Some be called Northerne, and some be called Southerne. And they that be situate in the circle of the Zodiacke be twelue beasts, whose names we haue declared in another place, in which twelue beasts there are diuers starres, which for certaine notable markes espied in them, haue taken their proper names, for the fixed starres that be in the backe of Taurus, be called Pleiades. And the starres that bee placed in the head of Taurus, bee fiue in number, and are called Hyades. And the starres that stand before the feet of Gemini, are called Propus, and that cloudlike substance, that is in Cancer, is called Presepe. And the two starres that stand nigh Presepe, are called Asini. And the bright starre that is in the heart of Leo, (according to the name of his place) is the Lyons heart, and it is called of some

some men the royall starre, for that they that are borne vnder it, are thought to haue a royall natiuity. The faire starre that sticketh at the fingers ends of the left hand of Virgo, is called the Spike. But the little starre that is fastned by the right wing of Virgo, is named Protrigettes. And the foure starres that lie at the right hands end of Aquarius, are called Urna. The starres that be spred one after another behind Pisces tayle, are called the lines. And in the South line there are nine starres, and in the North line fiue. The bright starre that is seene in the lines end is called Nodus. So many are counted for the Northerne, as be set betwixt the Zodiacke and the North. And they be these, Ursa maior, Ursa minor. And Draco that lyeth betwixt both Ursa Arctophilax, Corona, Engonasin, the Serpentine, the Serpent, the Harp the Bird, the Arrow, the Egle, the Dolphyn, Protome Hippi, the Horse that standeth by Hipparchos, Cepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deltoton. And her that was stellified of Callimachus, Berenyks haire. Againe there be other starres, who for certaine plaine apparances that they haue in them, haue had their names giuen them. For the notable starre that lyeth about the mid

shankes

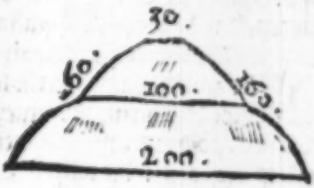
thankes of Arctophilax is called Arcturus. And the shining star that is set by the Harp, euen by the name of the whole signe is called the Harp, and the starres that be at the top of Perseus left hand, are named the Gorgones, and the thicke small starres that are espied, at the right hands point of Perseus, make as it were a sithe. And the cleere starre that is set in the left shoulder of the driuer, is called the Gote. But the two little starres that bée at the outtermost of his hand, bée called the Kids. And all those be Southerne signes that lie on the Southside of the Zodiacke. And their names be these, Orion, the Centaurus, the beast that Centaurus holdeth in his hand: Thyrsylocus, whom Centaurus setteth before the Sensar, the Southerne Fish, the Whale, the water powred of Aquarius, the flood of Orion, the South Crowne, which of some is named Aramskoes, the Rode that lieth by Hipparchos. And againe in these there be certaine starres that haue taken them proper names. For the bright starre that is in Prokyon, is called Prokyon: and the glistering starre that is in the Dogs mouth, for that shée is thought to cause more feruent heat, is called the Dog, euen by the name of the whole Signe. The starre that shineth in

the

the top of the sterne of Argo, is named Canopus: and this is seldome seene in the Rodes, except it be from high places. But in Alexandria thée is not seene at all, where the fourth part of the signe doth scantly appeare above the Horizon.

43. Of the 12 winds with their names and properties.

The wind is an exhalation hot & dry, ingēdred in the inner parts and hollownes of the earth, which when it hath issue and commeth forth, it moueth sidelong about the earth, & is called the wind. And there bée twelue of thē, which old Pa-



rincers

riners had in vse, of whom foure be called Cardinals.

The first principall winde.

Auster the meridionall or south wind, hot and moist, ayre, or likened to the ayre, sanguine, full of lightning, and maketh or causeth great raine, hee nourisheth large clouds, and ingendreth pestilence and much sickness. Auster Affricus his first collaterall or side wind, avery, hee causeth sickness and raine: his second collaterall is called Euro Auster, avery, he prouoketh clouds and sickneſſe.

The second principall winde.

The fourth wind, and the second cardinal is Septentrionarius, contrary or opposite to the first, cold and dry, melancholike, compared to the earth: hee putteth away raine, hee causeth cold & drieth, and conserueth health, & hurteth the flowers and fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without raine, and hurteth the flowers. Circius his second collaterall, earthy, cold and dry, causeth round, or hurle winds, thicke snow and winds,

The third cardinall wind.

From the rising of the Equinoctial that is in the East, bloweth Subsolanus, the third cardinall wind, fiery, hot, and dry, cholericke,

ricke, temperate, swæt, pure, subtile, or thin: hee nourisheth clouds, hee conserueth bodies in health, and bringeth forth flowers. Hellespontus collaterall, Solsticiall, and Æstiue, or sununery, drieth all things.

The fourth cardinall wind.

Last of all, in the going downe of the Equator, that is the West, bloweth Fauonius cold and moist. watery, flegmaticke, which resolueth and loseth cold, fauoureth and bringeth forth flowers: he causeth raine, thunder, and sicknes, his collaterals Affricus and Corus haue the same nature and properties.

44: Strange wonders most worthy of note.

IN the Countrey of Cicilia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Prouince of great renowne, for the discomfiture of the Persians by Alexander and the flight of Darius, at that time hauing in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now hauing not so much as a little Towne. Far from thence lieth the Forelande Amanoides, betweene the Riuers Piramus & Cydnus. Piramus being the nærer

to

to Issos, returneth by Mailon, & Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians and Argiues, and afterward at the appointment of Pompey called Soloe by Pyrates now Pompeyopole.

Hard by, on a little hill, is the tombe of the Poet Aratus, worthy to be spoken of, because it is vnknowne why stones that are cast into it doe leape about. Not farre from hence is the Towne of Corycos, enuironed with a narrow balke to the firme land.

About it is a Caue named Corycus, of singular nature, and farre more excellent then may with ease be described. For gaping with a wide mouth, euen immediately from the toppe it openeth the Mountaine butting vpon the Sea, which is of great height, as if were of tenne furlongs, then going deepe downe, and the farther the larger, it is greene round about with budding trees, and casteth it selfe into a round vault on both sides full of woods, so marueilous and beautifull, that at the first it amazeth the minds of them that come into it, and yet maketh them think they haue neuer seene enough of it. There is but one going downe into it, narrow and rough, of a mile and a halfe long, by pleasant sha-

dowes

bowes and coverts of woods, yelding a certaine rude noise, with Rivers trickling on either hand. When ye come to the bottome, there againe openeth another Caue worthy to be spoken of for other things. It maketh the enterers into it afraid with the dinne of Timbrels, which raise a gastly and great rattling within. Afterward being a while lightsome, and anon the farther ye goe, waxing darker, it leadeth (such as dare aduenture) quite of sight, and carrieth them deepe as it were in a Mine: where a mighty River rising with a great breast, doth but onely shew it selfe, and when it hath gushed violently awhile in a short channell, sinketh downe againe and it is no more seene. Within is a waste space, more horrible than that any man dare pierce into, and therefore it is vnknowne. It is altogether stately, and vndoubtedly holy, and both worthy and also beleeued to be inhabited of Goddes. Euery thing presenteth a statelinesse, and setteth out it selfe with a certaine maiesty.

There is another beyond which they call Typhos Caue, with a narrow mouth, and (as they that haue tryed it doe report) very low, and therefore dimmed with continuall darkenesse, and not easie to be sought out:

hol-

howbeit because it was sometime the chamber of the gyant Typho, & because it now out of hand riseth such things as are let downe into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, Sarpedon, sometime the bound of King Sarpedons Realme, and Anemurium, which parteth Cicilia from Pamphilis, and betweene them Celendris and Natidos, Townes builded and peopled by the Samians, whereof Celendris is nerer to Sarpedon.

FINIS.

THE

HVSBAND

Mans practiſe, or Prognoſtication *for euer.*

As teacheth *Albert*, *Alkind*, *Haly*, and *Ptolome.*

LONDON
Printed by *I. B.* for *Roger Iackſon*, and are to be ſolde at his ſhop neere Fleete Conduit. 1619.

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VVhat the Husband-man should practise, and what rule hee should follow, after the teaching of *Albert*, *Alkin*, *Haly*, and *Ptolome*.

The wise and cunning Maisters in Astronomy haue found, that man may see and marke in the weather of the holy Christmasse nights, how the whole yeere after shall bs in his working and doing, and speakely on this wise.

When on the Christmasse night and euening, it is very faire and cleere weather, and is without wind and without raine: then it is a token that this yeere will be plenty of wine and fruits.

But if it be contrariwise, fowle weather and windy, so shall it be very scant of wines & fruits. But if the wind arise at the rising of the Sunne, then it betokeneth great death among beasts and cattle this yeere.

But if the wind arise at the going downe of the same: then it signifieth death to be among Kings and other great Lords: But if the wind arise at North Aquilon at midnight, then it betokeneth the yeere following to be a fruitful yeere and a plentifull. But if the wind doe arise and blow at South Auster in the midst of the day, that

wind signifieth to vs daily sicknesses to raigne and be among vs.

2. Of Christmasse day.

If Christmasse day fall on the Sunday, that yeere shall be a warme Winter: and beginning fast with sorow, there shall come great winds and tempests.

The Lent shall be mild, warme, and moist: the Summer hot, drie, and faire. The Harvest moist and cold, much like vnto Winter.

Wine and Corne shall be plenty and good, and there shall be much hony, and the sheepe shall prosper well. The small seeds and fruits of gardens shall flourish also. The olde men shall die sore, and especially Women that goe with child: peace and quietnesse shall be plenteous among married folkes.

If Christmasse day fall on the Munday, there shall be a misty Winter, neither too cold, nor too warme. The Lent shall be very good, the Summer windy, with great stormy weather in many Lands: the Harvest good, and much wine, but very little hony; for the swarmes of Bees shall die, and many women complaine, and sit mourning this yeere for their husbands.

If Christmasse day fall on the Tuesday, it shall be a cold Winter and moist, with much snow: the Lent shall be good and windy, the Summer wet, and harvest dry and euill: there shall

and tallow: the swine shall die, the sheepe be diseased, and the beasts perish: the ships of the Sea shall haue great misfortune. Much amity and good peace shall be among Kings and Princes, and the Clergy shall die sore that yere.

If it fall on the Wednesday, then shall the winter be very sharpe, hard, and after warme: the Lent strong with naughty weather, the summer and harueſt very good weather. And this yere shall be plenty of hay, wine, and corne, which shall be very good, the hony deare, fruits scant and very bad. Builders and Merchant men suffer great labours, and young people, children, and also cattle die in great store.

If it fall on the Thursday, the winter shall be very good with raine. The Lent windy. A very good Summer, and a misty harueſt, with raine and cold. And there shall be much corne, fruit, and all things shall abound on the earth, and wine, with oyle and tallow shall be plenty, but yet very little hony. Many great men shall die, with other people, and there shall be good peace and great honour to all Kings and Gouernours.

If it fall on the Friday, the Winter shall bee stedfast, and continue his course. The Lent very good, but the summer vnstedfast, and the harueſt indifferent. And there shall be plenty of wines and Corne, hay shall be very good, but the sheepe and swarmes of Bees shall die sore, the people shall suffer great paines in their eyes: oyle shall

be very deare that yere, and of fruits there shall be plenty, but children shall haue much sickneſſe.

If it fall on the Saturday, then shall the winter be milky, with great cold, and much snow, and also troublesome, vnstedfast, with great winds: the Lent shall be euill and windy, the summer good, and a dry haruest, there shall be little Corne and deare, and scarsity of fruit: pastures for beasts shall be very good, but the ships on the sea and other waters shall haue great misfortune, great hurt shall be done to many houses, and there shall be warre in many Countries, with sickneſſe, and many old people die: many trees shall wither, and the Bees die also that yere.

3: Of the practise, or the Husband-man.

THe husband-mans practise standeth after this manner.

They beginne to marke first on Christmasse day, and so forth, they mark also the other twelue dayes. Euen from the first day, and what weather there is on euery one of the twelue dayes. And also the weather that shall be vpon, and in the moneth that belongeth to the same day, and therefore is to be marked, that Christmasse day betokeneth January. And Saint Stevens day betokeneth February. And Saint Johns day betokeneth March, and so forth proceeding vnto the last.

4. The disposition of the twelue dayes, knowne by the shining of the Sunne:

ON the Christmasse day, if the Sunne doe shine the whole day, it betokeneth a peaceable yeere.

If the Sunne shine the second day, gold shall be hard to come by, and the Corne much set by.

If the Sunne shine the third day, Bishops and Prelates will be diligent to make warre, and great errours shall be among Church-men.

If the Sunne doth shine on the fourth day, then must the weake children suffer much paine.

And if the Sunne doth shine on the fifth day, then doth the winter fruits & hearbs, and fruits of gardens prosper very well.

If the Sunne doe shine on the sixth day, there shall be great plenty of the fruits of the gardens, with all other fruits also.

But if the Sunne doth shine on the seuenth day, then betokeneth it hunger and scarcenesse, both of mans food and also of beasts, for victuals shall be deare, with wine and corne.

If the Sun doth shine on the eight day, it shall be good for fishers that yeere, and fortunate.

If the Sun doth shine on the ninth day, it shall be prosperous and happy for sheepe that yeere.

If it shine the tenth day, then shall there bee much euill weather that yeere.

If it shine the eleuenth day, there shall bee

much mysty weather that yere, and also commonly death.

If it shine the twelfth day, then followeth that yere much warre, debate and strife.

If the wind blow the Christmasse day at night, that betokeneth death to a great man in that land.

The second night, if the wind be still and layed: then the third night dieth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that be learned.

The sixth night, wind bringeth plenty of wine, corne, and oyle.

The seuenth night, wind bringeth neither hurt nor good.

The eight night, wind causeth much death among old and young people.

The ninth night, wind betokeneth much sicknesse and death among the people.

The tenth night, the Cattell fall to the ground and die.

If it blow the eleuenth night, much Fish shall die.

If it blow the twelfth night, it betokeneth much warre and debate in the Land.

5. From the time of Christmasse vnto the twelfth day.

The Husband-man vnderstandeth all this, when on Christmasse euen at midnight the winde wareth still, then it betokeneth a fruitfull yeere: when on the twelfth day afore day it is somewhat windie, that betokeneth great plentie of oyle.

When the Sunne in the twelfth day in the morning doth shine, that betokeneth much weather. In the beginning it is neuer stedfast weather, for the moneths go all one through another the same day. If it be faire weather that day, it is happy and fortunate. The sixth day after the first day, is the last day, so that the first is last, and that in the sixe dayes, euery day leaueth behind him two moneths.

Also that the second day leaueth February afore noone, and January at after noone, and so forth doth all the other dayes.

January.

If it be on New-yéares day that the clouds in the morning be red, it shall be an angry yéere, with much warre and great tempests. If the Sunne doe shine on the xrii. day of January, there shall bee much wind. If the Sunne doe shine on Saint Pauls day, the twenty fiue day of January, it shall be a fruitfull yeere, and if it doe raine or snow it shall be betweene both. If it be verie mylde it betokeneth great death: If thou

heare it thunder that day, it betokeneth great windes, and great death, and most specially among rich men that yeere.

February.

On Shroue-tewesday, whosoeuer doth plant or sowe, it shal remaine alwaies greene.

Item, how much the Sunne doth shine that day, so much shall he shine euery day in the Lent. And alwaies the next new Moone that falleth after Candlemas day, & after that the next Tuesday, and shall be alwayes Shroue-tuesday.

And when the Sunne riseth and shineth early, then prospereth well all manner of fruit, if you heare it thunder, that betokeneth great wine and much fruit.

Saint Bede saith, there bee three dayes and three nights, that if a childe be borne therein, the body abideth whole, and shall not consume away vntill the day of iudgement. That is in the last dayes of Ianuarie, and the secrets thereof are full wondrous. And if a tree be hewed at on the same day, yet it shall neuer fall.

March.

The more mists that there bee in March, the more good doth it, and as many dayes as bee in March, so many hoare frosts shall you haue after Easter, & so many mists in August. All manner of trees that shall be cut downe vnto the two last holy-dayes in March, shall neuer fall. Item, if on Palme Sunday be no faire weather, that be-

tokeneth no goodneſſe. If it doe thunder that day, then it ſignifieth a merry yeere, and death of great men.

Aprill.

If it raine neuer ſo little on the Aſcention day, it betokeneth dearth of all manner of foode for cattell. But when it is faire weather, it is proſperous, and there ſhall bee plenty of tallow, and much wooll.

May.

If the Sun doe ſhine on the 25. day of May, wine ſhall proſper well, but if it doe raine, it doth much hurt. Item, if it raine on Whitſunday, it is not good: Item, in the laſt of May, the Oke trees begin to beare bloſſomes, if they bloſſome, then you ſhall haue a good yeere of tallow, and plenty of fruit.

Iune.

If it raine neuer ſo little on Midſomer day, that is the 24. day of June, then doe not the Haſell Nuts proſper: if the holy Sacraments day of our Lord be faire, then it is good, and cauſeth fruit plenty, and the Lambes to die.

Iuly.

If it raine the ſecond day of July, ſuch weather ſhall bee forty dayes after day by day: yet ſome imputed it to S within the 15.

Auguſt.

If the Sunne doe ſhine on the 15. day of Auguſt, that is a good token, eſpecially for wine.

September.

If thou wilt see and know how it shall gee that yeare, then take heed to the Oke apples about S. Michaels day, for by them you shal know how that yeer will be: if the apples of the oke trees when they be cut be within full of spiders, then followeth a naughty yeere. If the Apples haue within them flies, that betokeneth a meetly good yeer. If they haue maggots in them, then followeth a good yeer. If there be nothing in them, then followeth great death. If the apples be many, and early ripe, so shall it be an early winter, and very much snow shall be afore Christmas, and after that shall it be cold.

If the inner part or kernell be faire and cleere, then shal the summer be faire, and the corne good also: but if they be very moist, then shall the summer also be moist. If if they be leane, then shall there be a hot and dry summer. If it thunder in this moneth, it presageth plenty of wine and corne that yeere.

October.

When the leanes will not fall from the trees, then followeth after a cold winter, or else a great number of caterpillers on the trees.

Nouember.

Whether the winter be cold or warme, go on Allhallowes day to a beech tree, & cut a chip thereof, & if it be dry, then shall the winter be warme, if thou wilt proue on S. Andrews euen whether

it shall bee a moist or a dry yeere that followeth; you shall know by a glasse full of water, if the yeere shall be moist and much raine shall fal, then shall the water in the glasse runne ouer. And if there shall follow a dry yeere, then shall not water arise to the brinke thereof.

When there followeth a foggy night, a good yeere after ensueth, that is, when it commeth on the Thursday at night, or on a flesh day at night, and not on the friday or saterday, wherein some men will eate none other meat but fish: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmas day commeth while the Moone waxeth, it shall be a very good yeere, and the neerer it commeth to the new Moone, the better shall that yeere be.

If it come when the Moone decreaseth, it shall be a hard yeere, and the nerer the latter end thereof that it commeth, the worse and harder shall the yeare be. And if any wood bee cut off on the two last dayes of December, and on the first day of Januarie, it shall not rot nor wither away, nor be full of wormes, but alway ware harder, and in his age as hard as a stone.

6. How thou maist rule wel thy beasts that yeer.

Item, put out of thy stable all thy beasts, or what other cattell that thou hast, on the 3. nights following hereafter, and make the stals and stables wern cleane, with the mangers also, and giue

the beasts no meat those nights in those places but bestow them in some other roome, and there giue them meat, for that is good, and these be the three nights, Christmas euen at night, Newyeares euen, and twelfth euen at night.

7. An old rule of the Husbandmen.

Item, when it is faire weather three Sundayes afore S. James his day, it betokeneth that corne shall be very good, but if it raine, then the corne withereth. Saint James day before noone betokeneth the winter time before Christmas, and after noone, it betokeneth the time after Christmas. If it be so that the Sun doe shine on Saint James day, it is a token of cold weather. But if it raine thereon, it is a token of warme & moist weather. But if it be betweene both, that is a token of neither too warme nor yet too cold.

8. How the winter shall be after the twelue moneths.

If any man desire to know what faire weather shall be in euery moneth, or what raine, then must he marke in what houre the new Moone is in, and vnder what signe, and what planet ruleth the same houre, so shall the same moneth bee hot and dry, cold and moist, after the iudgement and manner of the foure times of the yeare.

Item, when the Moone is new changed, what weather shall be that moneth, shall bee found out after this manner. If the Moone shine faire and clere, so followeth wind : shineth the Moone

pale, so shall it raine. If when it raineth in the next moneth after the new Moone, thon shall it raine forth the whole moneth.

9 The saying of Sylynus and Petrus.

If the Sunne haue in the morning vnder him troublesome clouds, then shall ye haue raine and much tempest of weather; if the clouds be troubled in the morning early and blacke, then shall there blow a strong North wind. If the Sunne and the element be red in the morning, it betokeneth rainy weather. If it bee red in the euening, it is a token that the next day shall bée faire weather.

10. The circles about the Sunne, Moone, and other starres.

GVido Bonatus speaketh on this wise, wee shall marke the circles, which be sometime about the Sunne, and about the Moone, whether they be one or moe, and if there be but one, that being clére and not long enduring, and quickly vanished, it betokeneth a faire and clére weather following, and a good and clére aire.

And when there be many circles, it betokeneth wind. If they be of colour red, and clére in many parts, then it betokeneth trouble in the aire.

And if they be gray, darke, and of earthy colour, then it betokeneth trouble in the aire, through cold and wind: And it bringeth in the

winter time snow. & in the summer time raine.

When they bee blacke, it betokeneth in the winter wind and snow, and in summer raine, & when they be many, then doth the same the more increase.

11. The colour and lights of the other starres.

When the starres giue great light, it betokeneth wind frō the same parts where those lights be seene.

When the starres be milky & darke, as though they shined through a mist, and that at the same time there be no clouds in the element, it is a token of trouble in the aire, & much raine or snow, after the time of the yere.

And when they bee cleere and red, they iudge it to be windy.

Likewise if thou seest the common starres, thicke, darke, and of course sight, it betokeneth alwaies change of weather.

If thou in cleere weather seest the starres shoot and fall downe to the earth, that is a token that there shall bee shortly after winde from those parts where the starres doe shoote, and the more they shoot, the stronger shall bee the wind. For when you se such things present, it betokeneth inordinate winde, and when you see such like in euery part of the Element, that is a token of great trouble in the aire in all parts, with thunder and lightning.

12. How to know the weather by the rising and going downe of the Sunne.

When the Sun ariseth clere and faire, it is a token of a faire day.

When the Sun ariseth, and hath about him red cloudes, it is a token that it will raine that day.

When there be cloudes in the Orient, so that the Sunne cannot shine thorow them at his arising, it is then a token of raine.

When the kuglen is in the rising of the Sun, it betokeneth a sharpe winde, and in the going downe of the Sun, faire weather.

When there be cloudes about the Sun when he riseth, the lesse that the Sunne doth shine, the more redder be the cloudes.

When at the rising of the Sun, there proceedeth a long shining, it betokeneth raine.

When afore the rising of the Sun the shine doth appeare, it betokeneth water and wind.

When the Sun in the rising is darke, either hid vnder a cloude, it betokeneth raine.

When the Sun is clere, and that hee giueth light from the middle part against the rising about midnight, that betokeneth raine & wind.

When long shining beames goe before the Sun, it betokeneth a dead & strong wind from those parts that the beames doe shine.

When by the Occident at night there is a shining circle, it betokeneth that night a boi-

and vnruly weather, and if there be a mist, the stronger shall the wind be. If the mist fall from the Sun, it betokeneth wind in the region beyond where it falleth.

¶ When the Sun ariseth black, or with clouds vnder it, or that it hath on both parties clouds, the which some men cal the Sun or sun beams, which doe proceed from the Sun, whether they be black of colour or no, it betokeneth a wunter aire and raine.

¶ When the circle that is round about the Sun, in the rising or going downe thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sunne doth faile, or that the colour be setled either that the cloudes stand thereby, and that the Sun-beames be very long, it signifieth a strong winde to come from those parts.

¶ When in the rising or going downe of the Sun, the light or shining thereof goeth before, and at euening the element is red, it betokeneth the next day faire weather.

And when the shining thereof in the rising or going down be not aright, it betokeneth raine.

13. *Albertus* of the Lightning.

If the colour of the lightning be red & clare, the flames white & red, or of the color of snow, that betokeneth al things fruitful, the other helpeth to the bringing forth, and doth neuer hurt or hinder, except it be too farre withered. ¶

third goeth thorow, and setteth it forth.

14. Of the Raine-bow, from whence he is, and what it signifieth.

When the Rain bow is clere, and appeareth bright in clere weather. then shall it not be long clere after, which betokeneth a winter aire, or raine.

Item, when thou seest in the morning a Rain-bow, it betokeneth raine the same day, & there shall be a great boisterous storme.

Item, when the Rain-bow doth appeare about 3. or 4. of the clocke at after none, it betokeneth faire weather, and there shall be against it a strong deaw.

Item, when there doth a Rain-bow appeare about none, it betokeneth much water.

Item, when the Rain-bow doth appeare about the going downe of the sunne, then doth it for the most part thunder and raine.

Item, when it appeareth in the Orient, then followeth faire weather.

Item, when the Rain-bow appearth in boisterous weather, in the North, it betokeneth faire weather and clere. And contrariwise, when he appeareth and is seene with a clere summer weather in the West, or at none, it followeth raine. Haly saith, when the rain-bow appeareth in faire and clere weather, it betokeneth increase of raw weather, and in the winter it betokeneth lesse.

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15 Of Thunder and Lightning.

When in the time of winter, the Sun is in Capricornus and Aquarius, especially from Lucy, vntill the tenth day of Ianuary, if the thunder be heard, then shall it be from the beginning of the lightning throughout the whole yeere, more windy then any other yeere is.

When in the summer it thundreth more then it lightneth, it is a signe of wind that shal come from the same place whence the thunder commeth. But if there be seene more lightning then is heard of thunder, then shall the winde come from the place where the lightning is seene.

If it thunder lesse then lighten, that is a token of raine with faire and clere weather and shall both thunder and lighten, or else thunder and lighten out of all foure quarters; but marke if it come onely from the East part, there shall be the next day raine from the North, and winde.

And when it thundereth early, it betokeneth both wind and raine to come from the midday.

16. To know the weather by the 4 quarters of the yeere, as sheweth *Liechtenberger*.

What weather there shall be on the day that the Sun enters into Aries, and in the next day after, their operation shall be for the most part in the haruest, in September, October, and November.

Item, Aries worketh the one day when the Sunne goeth into Leo, and the next day afore and after, and so shall be the winter, specially December, Ianuary, & February; for the winter giueth him wholly, and leaneth on the North, that is to say, from the midnight which is the Orient East, and that time shall be dry, & then shall be great frost and cold. But if it come in South Austro, which is of the midday, either west Occident, then that time shall be moist, & but little Ice. If the weather be dry after the moistnesse, so shall the winter be vnstable.

On that day that the Sun goeth into Libra, marke the weather the next day afore it, and the next day after it.

And when the weather is giuen to lightning more in March, April, & May, then marke that also. For as the weather is on those dayes, that come next afore and after when the Sun entreth into Aquarius, so shall it bee in the most part of the Summer, Iune, Iuly, and August.

In them many wise men doe conclude, how the weather shall bee all the time that the Sun is from Libra to Scorpio, euen vnto the twentieth degree, that is, from the fourteenth day of September, vnto Alhallowes day, & commonly it shal be likewise in the yeere following. And this time is reckoned among the twelue moneths, so that foure dayes are reckoned for a

Moone, which is seuen dayes, and Nouember is reckoned for the first moneth.

17. How to know the weather out of the new and full Moones.

On the third day before the new and full Moone, marke well the Moone, when there goeth or proceedeth from her a clere light shining, it betokeneth faire weather, and also windy: and if the Moone be blacke or darke, it is a token of cold aire and rainy.

When there is a faire and clere circle by the Moone, and that being sharpe and bright, it betokeneth a faire and clere aire, and if there be two or three rings about the Moone, it betokeneth a cold winter aire.

When there is darknesse about it, it is a token of a winterly aire, which commeth through strong windes. And if it be black about it, then it is a token of such like weather also.

When the Moone ariseth and shineth faire, it betokeneth faire weather: red, winde, blacke, raine.

Likewise as the weather is on the third day after the new and full Moone, so shall the weather be ten dayes after most commonly.

A sudden and hasty raine, commeth alwayes from the winde that went before.

The greatest winds be commonly in harueste: The sudden comming of cold and heate, commeth of the winde and of the raine.

There goeth commonly afore thunder, great windes.

When the winde goeth from the Occident, then it is commonly rainy weather.

From the East is faire weather.

From midnight is it cold and hard weather.

From none hurtful & vnhealthfull weather.

If it doe haile in the middest of Summer, it is a token of great cold in the higher region of the ayre.

When the lower part is hotte, that causeth haile to come from aboue.

18 The minde of the Fathers, of the nature of the fire.

When the fire sparkleth it betokeneth raine.

When the fire gineth much flame, or else when a man taketh an haffen & lifteth it vp by the coales, and if the coales doe hang thereon, that betokeneth wind and raine.

When that cold in the winter ceaseth.

And when a man snow findeth,

If there be darke cloudes thereby,

Then looke for raine verily:

If the Frogge in the morning doe cry,

Betokeneth raine great plenty.

FINIS.